







THE
VALUE OF THE SOUL,
IN
FIFTEEN LECTURES.

DESIGNED TO SHOW THE IMPORTANCE OF THE SINNER'S
CONVERSION TO GOD AND THE CERTAINTY
OF THE CHRISTIAN'S HOPE.

BY

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"And man became a living soul."—MOSES.

"What is a man profited, if he shall gain the whole world and lose his own
soul; or what will a man give in exchange for his soul?"—CHRIST.

"If God be for us, who can be against us?"—PAUL.



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NEW YORK:
PUBLISHED FOR THE AUTHOR.

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1849.

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BT 751

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PREFACE.

THESE Lectures are submitted to the public, through the press, *with special reference to the eternal salvation of undying souls*, and not for the mere purpose of furnishing the reader with a *book* with which to employ his leisure moments, nor for the pecuniary advantages which may chance to be derived from the sales. Neither has the Author aimed to supply the *literati* with learned dissertations on *common subjects*; but to present plain Bible truths, in such a manner, that the humblest reader may learn the way to Heaven, and be confirmed in the sentiments and hope of the Gospel of Christ.

While the Author has pursued a perfectly independent course in his preparation of these Lectures, and has freely expressed the pure sentiments of the Gospel as he views them, he has carefully avoided that spirit of contention which might have been indulged in subjects of a controversial nature as are herein discussed. Thus the anxious parent, or the faithful disciple of our

Lord is furnished with the means of strengthening the faith of those who are ready to faint, and to arrest the attention of those "careless ones" whose souls he esteems more valuable than the whole world of wealth, pleasure, honor, &c., by bestowing a copy of the work, in the name of that Savior who has pledged the sanction of His Spirit to accompany the faithful labors of his servants, even to the salvation of souls, and the edification of the Church.

THE AUTHOR.

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THE VALUE OF THE SOUL.

PART I.

LECTURE I.

SUBJECT : THE IMMORTALITY OF THE HUMAN SOUL.

Gen. 2 : 7,—And man became a living soul.

MAN is a compound being of matter and spirit. And according to the word of God, his creator, "he is fearfully and wonderfully made." Indeed, aside from this Bible assertion, our natural senses bear irresistible testimony of the fact. A mere casual observation of the human system as a whole, convinces the reflecting mind that infinite design and skill were employed in forming man. And a close investigation of each part, and the adaptedness of the one to the other, cannot fail to convince the most sceptical that man is the "handiwork" of the Great Creator.

If man, as a being, only possess the powers of material sensation, he might, with the brute, be merely capable of feeling, smelling, tasting, hearing, and seeing; and, like these, live unconscious of what he ought, or ought not, to do. He would be incapable of reasoning or being reasoned with on those great moral subjects which can only engage the attention of intelligences competent to choose the right and reject the wrong, and to realize the tendencies of virtue and vice. But while the brute is

deficient in these particulars, man is the only earthly being that enjoys those qualities which we regard as rationally belonging to a soul or spirit. Hence, as a being superior to all others on earth, his Maker has given him universal dominion over the whole brute creation.

Man, then, possesses a spirit which is invisible, living, immaterial, and immortal—which remembers, reasons, wills, and is conscious of favor or ill-desert—and is accountable to God the great lawgiver.

Reason alone teaches us that man is not now in that state of perfection and purity which we might consistently expect he would be, were he directly the work of an infinitely wise, perfect, and good God. And as reason, or the light of nature, can only point out defects and show what ought not to be so, when opposed to long established customs, it cannot inform us of the origin or the wherefore of the evil. And as it is reasonable to suppose, that such a being, as we acknowledge God to be, would not let such intelligences as men are, remain in ignorance of what relates to their existence, their nature, &c. And, as the Bible is the very revelation which supplies us with all necessary information on this subject, we conclude that God is the author of this necessary and ample revelation. This fact being admitted—and doubtless it is by the reader—we would add, that the Scriptures are decided and clear on the moral causes in man of the moral effects experienced by him. And they are no less plain in affirming that as the human body was formed of the dust of earth, which is matter, it was natural or material; and as his soul was united with the body, and thus consti-

tuted the one being man, which was imparted to him by the breath of God, who is a spirit, and the breath being spirit, the soul of man thus originated is spiritual. Divine Revelation further teaches us, that although the human body would always have lived as well as the soul, but for sin, yet, because of sin, it sickens, dies, and returns to its mother earth, while the soul returns to God who gave it, as the intelligent part of man. This fact is clearly taught, not only in various parts of the Scriptures, but especially in Eccles. 12 : 7,—“ Then shall the dust return to the earth, *as it was*, and *the spirit shall return to God who gave it.*” See the whole chapter.

It will doubtless be admitted by the candid that mind is not matter, and that matter can exist and be increased or diminished, or even be destroyed, without affecting mind separate from it. Well, if so, why cannot mind remain uninjured by the condition of matter with which it is associated, seeing they are separate substances. Evidences are before us constantly, that the powers of the mind are as vigorous in the midst of decaying bodies, while the organs of matter through which those powers are exhibited are fast declining, as when the subjects of disease were in perfect health. It is true, for want of general strength, mental vigor cannot continue *so long* in exercise, but still, for the time being, it is as great as when under the most favorable circumstances.

There are some would-be wise men, who are ready to admit that man has a soul while he lives on earth, but, at the same time, they suppose that, at death, both soul and body become extinct. But against this hypothesis, Reason alone argues, that if there be a

God, and if he have provided himself with spirits of intelligence who are subjects of his government on earth, by which he is glorified, He must naturally desire, and will have those subjects to govern in a future state, where that government is conducted more perfectly, and he can be better served. And Reason further argues that, as he has caused us to live here, he can and will cause us to live hereafter. The one is no more difficult than the other. Further, it is as reasonable to suppose a future existence for the soul, into which man, at a certain period, according to divine appointment, shall arise from death and the grave, as for birds or insects, by bursting the shell, their grave, enter a new world, furnished with such accommodations, and such a sphere of action, as are suitable to their new being.

We have also reason to believe that it is the same Being who rules over man on earth, and his sleeping dust or living conscious spirit, as He that produces the resurrections of the various grain, which, being deposited in the earth, dies, and yet possesses that living principle which He employs as means to revive and bring it forth.

The soul of man is immortal. It will always live. It is not subject to death or dissolution. This fact is argued,

1. *From its immateriality.*—It will be admitted by the honest and intelligent reader, that matter does not, originally or independently, possess life. If it had life without some foreign moving cause, we could easily conceive what sad results would follow. The mountains might be seen moving into the valleys or into the sea, or adding to their height; our dwellings, too, might render our resting-place as uncertain

as the rolling stone ; all our domestic, mechanical, and farming utensils might occasionally leave us to realize the misfortunes of their departure ! In fact, nothing which we could possess, or eat, or drink, or wear, or enjoy, but what might render our situation, and even our very existence, unhappy and fluctuating in the extreme. Hence, as matter does not assume such a position, it must be readily acknowledged, that no material substance has life in itself or of itself ; but that it depends upon something beyond and above matter for its operations. Well, as the same fact holds good respecting the human body, which is inanimate when life which moved it is extinct ; the soul which is connected with the body, and is superior to it and is supernatural, is immaterial and still lives. The soul of man, then, is the moving cause in man, of all his thoughts, words, and actions. In other words, the soul thinks, speaks, and acts, the organs through which it expresses its ability being only the medium of conveyance. The human mind is the intelligent power of man, and the human soul, which is the seat of the mind, is the conscious spirit which forms and dictates the mind : hence, just according to the state of the soul will be the action of the mind on matter. A brute may have an instinctive knowledge, but not an intelligent mind ; the latter belongs to no created being on earth but man.

Further, matter is made up of parts ; hence it is subject to division, and whatever is divisible can be dissolved. But mind and spirit have no parts, hence they cannot be divided nor dissolved ; so that if the human soul exists at all, upon the same principle it

will always exist. Consequently, neither death nor anything else can destroy it. It is true, God is able to annihilate what he has caused to exist, but in no instance has he declared his intention to do it. He has threatened to punish the soul of the sinner *in its* existence, but not to annihilate it by punishment.

Having thus far detained the reader in proving the soul's immortality by its immateriality, we would pursue the subject further by arguing the fact,

2. *From the soul's capacity for eternal advancement in knowledge, holiness or unholiness, and happiness or misery.*—This sentiment is emphatically true with respect to this life: and if, as has been shown, the soul survives the body, and lives in another state, the soul will improve all its powers in the life to come. And if there could be any check to this progress, it would certainly be in this world, where everything tends to prevent its onward course, while in the world of spirits there are no *material* obstacles in the way of its advancement.

We see in this life, that, as mankind progresses in years, from infancy to old age, there is a continual increase of memory, perception, will, and consciousness, where they are not interfered with by counteracting influences. And there is also progress in either virtue or vice and their attendant results of happiness or misery, all of which arise from the expansion of the soul's powers and susceptibilities, manifested through the enlarged material organs, the medium of intellectual communications. It is true, when the body weakens and dies, the capabilities of the soul seem to weaken also. But it is not so in reality; it is only deprived of the strength of the

material organs through which it operates. When the body becomes diseased or infirm through age, the mind often seems less vivid than when the same body was healthy, and vigorous, and young. The common saying respecting the infirm or aged, "his mind is greatly impaired or destroyed," arises more generally from want of reflection than belief of the sentiment; for all who believe in the immortality of the soul, know that the soul and the mind are not injured, but merely the medium of communications, which medium is subject to change and decay.

3. *Another argument in favor of the immortality of the soul is, the earnest desires and expectations for a future and an eternal state of existence which prevail among all nations, civilized and barbarous.*—It will be readily admitted by the honest reader, that, if all men either desire or expect immortality, and this desire or expectation prevails among the benighted heathens as well as among enlightened communities, this desire on the part of the virtuous, and this expectation of the vicious, must be the effect of the Holy Spirit on the heart of the uninstructed heathen, and the effect of the instruction of divine revelation, accompanied by the same Spirit, on the mind of those favored with the Bible. Well, if it be a fact, that God (and not nature, for it could not give what it did not itself possess) gives to all men either a desire for eternal existence, or makes them so conscious of such existence as to expect it, even though it be against their inclination to believe it or desire it, the object of this desire or expectation must be a reality; for God would not so deceive men as to cause or incline them not only to feel fully

convinced of it, but to desire and expect it, if it were a matter of uncertainty or a mere nothing—the wild fancy of a deluded imagination.

4. *This doctrine is further argued from the influence of conscience.*—Conscience is that property of the soul by which we judge between right and wrong, and realize our condition. And though it may be too imperfect alone to be a proper guide in matters of faith and practice, yet when subject to the higher power of the infinite Spirit of God, it affords us correct views of our future and eternal destiny. And who is there in this enlightened age of Christianity, however vicious, that can withstand her mighty influence so as to be wholly free from her dictates during the vigor of life? And who, that has seriously abused this monitor while living, can resist her power when about to leave the shores of time, for that boundless space eternity—where she can exercise her majesty without hindrance or abuse? It is a well-known fact that conscience acts her most noble part, and gives the strongest evidence of her relation to the soul, in the hour of man's dissolution. Then, all the changes and the final decay of matter have no effect to reduce her strength, or indicate her future inanimation. But with the last breath of man, she abides and follows the soul into the spirit world, to assure the virtuous of their final glory in heaven, and the vicious of their miserable choice and utter ruin in hell.

It is not surprising that some men are to be found who have the hardihood even to deny that property of the soul, the human conscience. And yet this is done in the very face of common observation, as well as of every man's experience. What has not con-

science done for individuals, for communities, for nations, for the whole world? Has she not been the Christian's safeguard? Have not the impenitent been softened down into deep and humble contrition of soul for their sins, by her agency? Who has estrained the bloody assassin or accused the murderer, but this resistless foe to crime? In a word, has she not done for man, what nothing else could have accomplished? She has! And what is more, some of her greatest performances have been done, or at least commenced, while the subject she influenced, was physically lost in profound slumber, though mentally awake to perfect consciousness. If this be so, it is a strong evidence that she will not only survive the sleep of death, but that she will always, after death, perform her work as before that event. Hence, we conclude, according to the Bible, and experience, and observation, that if conscience in this life renders some miserable and others happy, and often too in the midst of the most inactive, stupid, and dead state of the body, she will live and thus act for ever eternally, and therefore bears a strong affinity to the soul, proving its immortality, with indisputable authority.

5. *The truth of this doctrine appears also in the absolute necessity of a future existence, and of the immortality of the souls of the righteous and of the wicked.*—How often are we called painfully to witness the unequal distribution of justice in this life? And we are led to inquire, can it be possible that the just, holy, and perfect Sovereign of the world, will allow these things to exist with impunity? All are ready to acknowledge, that He must look upon every impious and unjust transaction, with perfect abhor-

rence. Well, as he cannot always reach (speaking after the manner of men) the subjects of foul tragedies in this life, both parties will agree that men must live in a future state, when they shall be arraigned before a proper tribunal, and receive a just retribution. We see, then, that the immortality of the soul is indispensable for the exhibition of the divine perfections, and for the rewarding of the virtuous and the punishing of the vicious, in equal proportions, in a state of existence from which none can escape justice, and in which the soul will always live.

6. *Another and still more important argument in favor of this doctrine is, that the soul goes into eternity at death.*—If this is proved, it establishes for ever the fact that the soul never dies, for nothing in eternity is susceptible of change or death. To prove this position we must rely wholly upon the word of God, which is so plain and full on this point, as to afford ample testimony. But however clear this fact is recorded by God, some of the professed friends of the Bible have recently become so wise as to dispute the matter, in the face of truth and of God. It seems therefore indispensably necessary that we investigate this evidence, and advocate the Bible, though in brevity. In doing this, it is necessary merely to present a few Scripture facts bearing upon the question, without going into a large quotation or an extended discussion. It is said in that part of the history of Elijah, recorded in 2 Kings 2: 11, that he went by a whirlwind *into heaven*. And Christ said to the penitent thief on the cross with him, “To-day shalt thou be *with me in paradise.*” And as heaven, or paradise, is the habitation of God, who inhabits eterni-

ty—and as Christ went into heaven where he should eternally live with his people, both Elijah and the penitent thief must have gone immediately from earth and from time into heaven—into eternity. The case of the rich man and Lazarus is striking, and bears not only testimony to the fact that the souls of the righteous, but also those of the *wicked* will live eternally. In this case the narrator informs us that both Lazarus and the rich man died. The one was taken to heaven, and appeared in the embraces of Abraham, while the other was in a state of conscious misery, seeking relief in vain. They were both in the same existence in eternity—though in different conditions. It is plain that they are represented as being in one world, because they saw, and heard, and conversed with each other. And that they differed in their state, and were to continue so, is also clear; because it is said that a great gulf was *fixed* between them, so as to render hope of change impossible. Another important instance is before us, in the dying expressions of holy Stephen, the first martyr to the Christian faith on divine record. While being stoned to death, and with his expiring breath, he prayed Christ, who had ascended up into heaven—into eternity—“to receive his spirit,” and it was done. Paul, too, expressed a desire to depart and to be *with Christ*, which he considered far better than to remain in this world of sorrow, pain, and death. But it would not have been much better, if he were not going into a state of existence where he would be not only happy, but remain eternally so. All these instances go to prove that those ancient worthies realized the object of their faith. And as God is no respecter of persons, as it regards

their future and eternal being, we have full authority to believe in the immortality of the human soul, both of the just and of the unjust. Besides the cases which have been presented, and others which might be cited, the Scriptures are ample in testifying to the fact in a doctrinal manner. From among the many passages bearing on this question, the two following will be sufficient. Eccl. 12: 7, in speaking of the hour of death, the sacred writer says, "*Then shall the dust return to the earth, as it was, and the spirit shall return to God who gave it.*" 1 Cor. 15: 53. "*For this corruptible must put on incorruption, and this mortal must put on immortality.*"

LECTURE II.

SUBJECT.—THE INCOMPARABLE WORTH OF THE SOUL.

Matt. 16 : 26. "For what is a man profited," &c. &c.

IN discoursing upon the value of the soul, we are conscious that we enter upon a weighty matter ; it, therefore, becomes necessary for us to present such arguments as will, under God, impress the mind of the candid reader with the solemn fact, that his undying, imperishable soul, is of infinitely more importance than all things else. This fact is evident,—

1. *From the account given of the origin of the soul.*—In the creation of all things in heaven and on earth, the Great Creator has displayed infinite wisdom, power, and goodness. And when he had performed his mighty work, he pronounced it complete and good. No defect was found in anything that he had made. The heavens and the earth, the sea and the land, were well supplied with living creatures to move therein, and to bear testimony to the perfect intelligence of the Great Designer who gave them being, and provided the elements and the sustenance for their unlimited enjoyment. The all-wise Creator also provided his living creatures with ability to propagate their species, and satisfy the demands of their nature. But although everything was done for the animal creation that was necessary to be done ; and although perfection marked all that was made, yet a nobler object was to be accomplished. An im-

mortal being was to be formed, capable not only of filling the world with a superior race of animals than mere brutes, but also to live eternally, to generate immortal intelligences that should bear the divine impress upon their minds, and many of whom should glorify their Maker by receiving his divine nature in their hearts, after having marred their original glory.

When God made all other earthly creatures but man, he merely said, "Let the sea or the earth bring them forth." But in the formation of man, who was to have a *living* soul that should never die, he said, "*Let us make man in our image, after our likeness.*" Thus the Divine Persons in the sacred Trinity held a deliberate consultation, which indicates the importance of the undertaking about to be entered upon. A being was to be formed whose species should not only be His earthly subjects, whom he should govern in time, and who should adorn his handiwork, and have undisputed authority over His inferior works and creatures, but also to glorify Him, and be under his dominion in a higher, a more noble sphere, nearer to His own spiritual nature and regions. Truly that was an important work—a work which angels delight to contemplate, and for which they glorify the Almighty Maker, especially as they are among his created intelligences, whose nature and excellencies are beyond human conception.

2. *The soul of man is evidently important, too, in view of the price paid for its redemption.*—Though God made the human soul perfectly pure and free from sin and guilt, yet, at an unfortunate suggestion, man deviated from the path of obedience, and thus by transgression he fell a victim to a disease and a death

beyond the control of finite beings. All the efforts put forth by the transgressor only tended to aggravate his case and render his hope vain. After he had managed the matter of self-protection so miserably as to yield to the first evil temptation, God determined to have the glory alone of saving man from his folly and ruin. For this He spared no pains. It was in vain to seek a ransom in imperfect and sinful humanity. None in heaven or on earth was found competent for the demand of divine justice, but the eternal uncreated, begotten Son of God. Hence, according to the promise given to the first parents of our race, in the fullness of time, the voluntary Savior appeared in the dignity of the Sovereign of the universe, clothed with the mantle of untainted humanity, which was sacrificed and penetrated to the utmost extreme. The sufferings of the Son of God were more than mere imperfect humanity could have endured by a voluntary death. Possessing the two natures, divine and human, in their perfection, Christ suffered more than man could suffer, being sustained by his infinite Divinity, so that when he died he gave up his life of himself, no man being able to deprive him of it by all the agonies they might see fit to inflict upon him. The price then given to redeem the human soul was nothing less than the infinite, only begotten Son of God. How important must be the object for which so valuable a sacrifice was laid! Especially so when no other being or thing in the whole universe could be found adequate to meet the divine claims against a world sunk in sin and misery! So great was this offering, that if it had not been made, the whole human family would have dwelt eternally under the

conscious sense of the wrath of offended Deity—not only one soul, the first transgressor, but all souls, from the first man down to the last human being. Yea, men, women, and children, would all have suffered the vengeance of eternal fire. How important then for the soul, which is capable, not only of sinning against God, and of being subject to His eternal displeasure, or of complying with his requirements, being regenerated by Him after falling in sin, and of finally enjoying the eternal smiles of the Savior. So valuable in the sight of the Savior himself was the soul of the sinner that he voluntarily left the host of heaven and his glorious habitation, and assumed the meanest poverty, and associated with the most despised of earth, in order to accomplish the infinite purposes of Jehovah, and to prepare the way to introduce immortal souls into the eternal mansions of bliss. It was truly no mean object that thus called forth the immortal and infinite love and energies of our blessed Redeemer. It was for the *undying soul* of the poor, miserable, helpless sinner.

3. The worth of the human soul is argued further *from the various and successful means which God employs to accomplish its salvation.*—God did not call into being the immortal powers of man to be left without any means suited to advance his enjoyment. And especially after he had clothed himself with shame, guilt, despair, and darkness, his divine Maker was moved with compassion to open the way of holiness, safety, and happiness, and withal to reveal the fact so necessary to be known for the encouragement of the perishing. This was done in giving man the word of life, the law, and the gospel. Besides this,

He instituted the Sabbath as a day of rest from manual labor, and for the serious employment of the soul in worshipping God for the completion of its present and future glory. In connection with these essential means of salvation, He appointed the ministry of the word—that of the law under the Jewish dispensation, which pointed to the approaching Savior—and that under the gospel, which carries the mind through the ages of divine light, from the coming of the Son of Man down to the end of time. It is mainly through this latter instrumentality, accompanied by the power of the Holy Spirit, that the world has already been so greatly revolutionized in its moral condition, and through which the earth is to be filled with the knowledge and glory of the Lord, even as the waters cover the mighty deep. Indeed, every instance of divine providence, whether adverse or prosperous, is designed by God to be the means of directing the soul to the fountain of life and joy, though like most of the other means, it is often abused, and that too to the utter ruin of the soul. For all the means of grace are either the savor of life unto life, or of death unto death. For it is not to be argued, because means competent to save souls are employed, and are within the reach of those whom they are designed to benefit, that they will produce the effect without being improved by the sinner. As well might the indolent farmer look for an abundant harvest without improving the seasons, because the diligent have secured a crop. Every institution of the Christian Church is intended by God to constitute a means to awaken the soul of man to engage in securing its well-being. Baptism, the

Lord's Supper, prayer meetings, conference meetings, &c., are all placed within the reach of the soul to remind it of its vast importance and its responsibilities, in view of those means which, if rightly improved, would tend to enrich the subject of gracious influences with the crown of eternal life. Not only has the sacred Trinity been so deeply interested in the welfare of the souls of men, as to secure an atonement for them, and to continue to employ means to save them: but the whole army of heavenly spirits, and the sanctified of the earth have ever been, and still are, engaged for the benefit of the undying souls of sinners—so much so, that it was worthy of record that the angels in heaven rejoiced when a penitent soul came to seek refuge in the rock of ages; and, we might enquire, why should they manifest so much regard for men if the human soul were a trifling thing? And why should the numerous saints, ministers, and others, on earth, labor so indefatigably, so earnestly, and spend their lives, and go down to premature graves by excessive toil in studying, writing, preaching, praying, exhorting, visiting, and otherwise improving their time for the salvation of souls, if they were not of great account in the sight of God, of angels, and of good men? O! who can conceive the value of *one* immortal soul!

4. It is also evident that the soul is of incalculable importance, from the fact, *that Christ regarded the whole world inferior to it, and incompetent to restore it when lost.*—Who but Christ, the only Savior of the soul, could properly comprehend its importance? Who could more justly appreciate its worth? Who could love it more ardently? Well might *he* enquire,

“What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” This enquiry of our Lord comprises more than the careless reader is aware of. But supposing it embrace merely the whole mass of wealth that is in the world, the land and water, and all that is therein; the cities, and the country, with all their grandeur, magnificence, and produce—their gold, and silver, and precious stones—their palaces, and cottages—their garments, drapery, furniture, &c. &c.—their machinery, and manufactories, and various utensils—their vehicles, horses, cattle, &c. &c. &c.;—what comparison can all those things bear to the value of the soul, when we consider that these all shall pass away without leaving the possessor happy and rich, but poor and miserable, if the salvation of the soul be neglected, while the soul can never perish in the sense in which wealth does, nor its riches fail, when secured in Christ? But, besides the enjoyment of all the wealth of this world, if it were possible to be possessed by one man, add to it the various and unceasing pleasures of this life, both amusing and sensual, from whatever source, or to whatever extent, by day and by night, without remorse or shame, to be enjoyed at home and abroad, by sea and by land, in whatever way, according to the will and most ardent desires, which could possibly come within the compass of humanity,—what would it all avail the dying sinner, who has thus preferred all those pleasures to the Religion of Christ in the soul, when he is called to yield them up and launch away into the boundless ocean of eternity, with his undying soul miserably lost for ever, destined

to suffer the eternal vengeance of offended Heaven? Suppose, too, that in connection with the wealth and pleasures of the whole world, the impenitent sinner could gratify his highest ambition, and meet with all the honor and applause which could be conferred upon human greatness, whether merited or not, so long as enjoyed without alloy, or a rival. Let his name of praise be upon every lip, and his fame spread from shore to shore, and he be an object of universal admiration; and let him be conscious of all this too—let his name be adorned with a full catalogue of all the honorary titles which could be bestowed upon him—let him enjoy all the offices which exalt one dignitary or citizen above another—let him be even worshiped by all the world, whom he would regard his inferior subjects, obliged to pay him the profoundest reverence—let him exercise universal dominion, without interruption during this life,—in a word, let him *have* the *whole* world as his exclusive property, to enjoy it as he please, as long as he lives,—what would be the final profit, if, after all this, he were to lose his own soul—be robbed of eternal glory in heaven? Oh! how inferior would the whole world, enjoyed for the short season of human life, appear to his miserable mind, when compared with the inconceivable value of the immortal soul? the eternal glories of heaven!

Could man possess all created things, and in the choice of them he should lose his own soul, we can easily conceive how readily he would be willing to exchange his perishing, unsatisfactory possession for the restoration of his soul—for its eternal enjoyment. But, alas! nothing—no not even the whole

world—could redeem it when lost. And yet how many sacrifice their souls to accumulate a mere speck of earth, which cannot be found upon even the map of the State, where their boasted possession lies—while others lay the foundation of their utter ruin, in grasping after the imaginary pleasures of time and sense, which, like the empty bubble, only appear, deceive, and are gone, without leaving any lasting joy to the victim of disappointment and remorse. In a word, thousands irrecoverably lose their souls through the slightest indulgence of sin or error, persevered in without the least possibility of ever being able to redeem it. What folly for enlightened intelligences!—But more of this at another time: sincerely hoping that what has been said will awaken your serious attention to the value of your undying souls.



LECTURE III.

THE LOSS OF THE SOUL.

Ezek. 18: 4. "The soul that sinneth, it shall die."

Notwithstanding the soul—the inestimable treasure of man—is of all his possessions the greatest, the best gift of heaven, yet it is affectingly true that it is liable to be *lost*, to *die eternally*. There is, however, a variety of opinions entertained and expressed by men as to what the death of the soul implies. Some suppose it means the *annihilation* of the sinner. This sentiment has been gaining ground within a few years past, among some of the visionary subjects of the advent of Christ. It is not, however, a new doctrine. It is only revived from its long slumber of centuries, to suit the present times of fanaticism and delusion. Its advocates pretend to confirm it by those portions of Scripture, which, in expressing the punishment of the wicked, speak of their *destruction*—their *death*, &c.; for instance, such as the text, "The soul that sinneth it shall die," and hence, they suppose that, because when men die on earth, their life is extinct, the soul too will be extinct in its death in another world. But, after all, these would-be wise men affirm that the *dead live* after they have become extinct, and yet do not allow that the sinner can suffer what death only represents, viz., eternal conscious misery. That "death" does not always, nor generally mean extinc-

tion of being when employed by the learned penmen is plain from the following. 1 John 3 : 14—" We know that we have passed from *death* unto life, because we love the brethren. He that loveth not his brother *abideth in death.*" Here it is said, 1. That a man passes from death, or, if you please, from extinction of being to life, which is an utter impossibility, if death is literal extinction ; 2. That a man abides, or *lives* in death—does he live in ceasing to live? What perfect nonsense ! Another text says—John 5 : 25—" Verily, verily, I say unto you, the hour cometh, and now is, when the *dead shall hear the voice* of the Son of God ; and they that *hear shall live ?*"—Now it is plain to the candid mind, that if men are dead and cease to live, they cannot *hear* ; and yet, they only who hear shall live, says Christ, so that if death means extinction of being by the death of the soul, it must also in the above examples ; that would render those passages, with many others which might be cited, altogether contradictory and unmeaning. But they are figurative. So also are the passages which speak of the future punishment of the wicked, as being death.

The term *destroy*, is also used to defend this annihilation of the wicked. For instance, " He that being often reprov'd hardeneth his neck, shall suddenly be *destroyed*, and that without remedy." But that the word *destroy* does not generally, if ever, mean annihilation is too plain to the careful reader of the Bible, or the man of common sense. When it is said of a man, that his property, or health, or reputation, or influence is destroyed or lost, all perfectly understand it to mean that the man *suffers* for the *want* of what he formerly *enjoyed*, and not that there is annihilation of property

or enjoyment in the abstract. And when the Lord by the Prophet, said, "O Israel, thou hast *destroyed* thyself," no one can suppose that Israel, the Church of God, was literally annihilated. The Apostle employs the term destroy, where nothing more nor less than *separation* from God is implied. Acts 3 : 23—"Every soul which will not hear that Prophet, *shall be destroyed from among the people.*" Here the apostle was repeating the fact, declared several thousands of years before by the inspired penman, respecting the rejectors of Christ and his truth, and applied it to his own times. Now it is very evident that the *destroying* of the impenitent from the people did not, in the apostle's mind, imply extinction of being either in this life or the life to come, because such a sentiment is directly at war with every feature of the Gospel dispensation. It can, then, mean nothing else than a separation of the sinner from among the saints, in the world to come. This accords with the fact taught by Paul in 2. Thess. 1 : 9, where, after giving a description of the coming of Christ, he says of the disobedient, the wicked "Who shall be *punished* with everlasting *destruction from the presence of the Lord*, and from the glory of his power ;" by which he evidently means that the wicked shall be punished with separation from the people of God, who surround his throne of glory. This truth is in perfect keeping with the whole tenor of the Bible, respecting the future punishment of the sinner. The phrase "burn up" is another, and perhaps the strongest one on which the annihilatationists rely for support of their vain hypothesis. The text which contains it is found in Malachi, viz.—"Behold the day cometh, that shall burn as an oven ; and all the proud, yea, all that do wickedly, shall be *as stubble* ; and the *day* that

cometh shall burn them up, saith the Lord of Hosts, that *it* shall leave them neither root nor branch." But the honest enquirers after truth can readily see that this passage is highly figurative of the future *sufferings*, and not annihilation of the impenitent. For 1st, It is there affirmed, that all those who do wickedly shall, *in the day* of God's coming to judgment, be as stubble, that is, they shall be compared to stubble—be rejected—and be consigned to the unquenchable fire of divine wrath, and 2d, That this *day* of God's wrath shall be the occasion of their suffering, without any hope of remedy. To suppose that that passage intends to affirm the literal destruction or annihilation of man, soul and body, with material fire, is too much for common sense to admit of; for whatever material fire can do towards consuming material substance on earth, it is very plain, that it can have no effect upon the immaterial soul, nor upon the soul and *body* of man in eternity, when the whole human being and everything else is immaterial. If that text is to be taken in the literal sense, so also must that of the Psalmist, which affirms that the wicked "*Eat up* the people of God as they eat bread." And, pray, who can reconcile the literal eating up of the people of God, by mastication as they do their meals, with common sense, human delicacy, &c. ? And yet, one taken literally is as reasonable as the other.

The word "devour" is also employed by the sacred writers to express the future punishment of the wicked, and grasped by those who teach the annihilation of the wicked. They select the following text, Isa. 33 : 14—"Who among us shall dwell with *devouring fire*? who among us shall dwell with

everlasting burnings?" But the reader will discover, that the text is a repetition of the same fact in two terms of inquiry, which, of course, is expressed by synonymous terms, so that the dwelling with devouring fire is the dwelling with *everlasting*, unceasing burning, which implies that the same will be in a continual state of conscious misery, as one that is being consumed, yet will never die. This accords with our Savior's remarks respecting the impenitent finally suffering as though they were enduring the gnawing of a worm that *never* dies, and of the fire that is *never* quenched. To suppose that the term "devour," as employed by the inspired writers, means the annihilation of the subject to be devoured, would be making sad havoc of the word of God, causing it to teach what every man's senses and reason must deny and recoil at. For example, Christ in several instances uses the term to show the greediness of the Scribes and Pharisees, and says, that they "devour widow's houses." What! does he mean to affirm that the Pharisees were so great monsters as to literally annihilate the dwellings or families of poor widows? And Paul, in writing to the Corinthians, says, "For ye *suffer*, if a man bring you into bondage, if a man *devour* you, if a man take of you, if a man exalt himself, if a man smite you in the face—I speak as *concerning reproach*." Here the word devour is used to denote the *suffering of reproach*, and not the literal mastication of the whole Christian Church by "a man!" It is not necessary to follow up this glaring absurdity any further, as enough has been said to show its want of proper authority, or, at

least, to satisfy the candid enquirer after the truth that it is false.

Another prevailing opinion of the soul's loss or death, is, that through the infinite mercy of God the wicked will suffer for a short period in eternity and then be restored to the image and eternal favor of *God in heaven*. But a few brief considerations will show the fallacy of such an hypothesis. 1. According to the Scriptures *the wicked die in their sins*. Christ, who understood perfectly the nature of sin and its penalty, repeated no less than three times to the wicked Pharisees this saying, "Ye shall die in your sins."—John 8 : 21–24. And it is reasonable to infer, that those who die in their sins are impenitent and unregenerate, unholy, opposed to God and to his law, and to every good sentiment and practice. 2. The same Scriptures affirm that those who die in sin *remain in that state*. Eccl. 9 : 10—"Whatsoever thy hand findeth to do, do it with thy might, for there is *no work, nor device, nor knowledge, nor wisdom*, in the grave, whither thou goest." Prov. 1 : 24–31—"Because I have called, and ye refused ; I have stretched out my hand and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh—when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you ; *Then* shall they call upon me, but *I will not answer* ; they shall seek me early, but *they shall not find me* : For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel, they despised all my reproof. *There-*

fore shall they eat of the fruit of their own way, and be filled with their own devices." Rev. 22 : 11—
"He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still." If the righteous are to remain pure or in the state in which they die not, upon the same principle, and in the same unholy condition, shall the impenitent live eternally? 3. Christ assures those who die in their sins that they *cannot go where he is* to enjoy his society and his smiles. John 8 : 21—"Then said Jesus again unto them, I shall go my way, and ye shall seek me, and shall die in your sins : *whither I go ye cannot come.*" All will acknowledge that our Lord had reference to his ascending to heaven, where he should eternally live as the glory and joy of his sanctified souls ; and that if the wicked die in their sins and go not with him or where he is, they must dwell in a state, and endure a punishment, for which they shall be eternally adapted. 4. The Scriptures speak of the future punishment of sinners as a "fixed," *unalterable condition.* Luke 17 : 26—"And beside all this, *between us and you* there is a *great gulf fixed* : so that they which would pass from hence *to you* cannot, neither can they *pass to us* that would come from thence." If our Lord did not intend to express the unalterable condition of the two states of the righteous and the wicked, in this passage, he meant nothing at all : without this construction on it, it is perfect nonsense ; and who will urge this charge against God? An impassable gulf or precipice is FIXED between the righteous and the wicked in eternity, so that the idea

of a *limited* punishment there is absurd in the extreme. 5. A variety of synonymous terms are employed by the sacred writers to express the future punishment of the sinner to be *eternal*, unlimited. For instance, “*everlasting burnings*,” see Is. 33 : 14. “*Destruction without remedy*.”—Prov. 29 : 1. “*Unquenchable fire*.”—Matt. 3 : 12. “*Everlasting punishment*.”—Matt. 25 : 46. “*Undying worm*.”—Mark 9 : 44. “*Eternal damnation*.”—Mark 3 : 29. “*The impenitent sinner never be forgiven*.”—Same chapter and verse. “*Everlasting destruction*.”—2 Thess. 1 : 6–10. Numerous other passages of Scripture of equal import might be referred to, but the above are sufficient to satisfy the candid enquirer after truth that the future punishment of the wicked is not limited by the expression of divine authority. 6. Common sense forbids the idea *that there can be a limited punishment in an unlimited, unceasing state of existence*, as all believe respecting eternity. God is unchangeable because he is eternal ; so is heaven, and so are all its inhabitants, and so also is hell, the abode of the wicked. *Change*, and *limit*, and *cessation* of state, belong only to earth during *time*, which will be *no longer*, as Christ declares, when he comes to destroy the world, and judge the nations of the earth. Hence there can be no such thing as limited punishment in eternity. Thus, we see that both the Bible and common sense bear united testimony against this vain hypothesis which has deluded many an unweary soul.

A still more extended, erroneous view of the “*soul’s loss*,” as entertained by a great proportion of those who wrest the Scriptures to their own and others’

destruction, is, that it merely comprises "The trials and sufferings of chastisement which are endured in this life." But, as this position has been met by the previous remarks in establishing from the Scriptures the doctrine of the eternal punishment of the wicked, it is merely necessary to add, that, if this sentiment were true, then the *justice* of God is made void, for the righteous universally suffer more severely than the wicked. Whose *conscience* is the most sensitive at the least deviation from the path of rectitude? Is it the debauchee who spends his days and nights in revellings and drunkenness! No. Is it the bold assassin's, or the desperate pirate's, who is familiar with murderous scenes? No. Is it the hardened wretch's, who is accustomed to profanity and every species of crime? No. It is that man's, who is striving to keep the commandments, and who has the fear of God before his eyes, who is continually examining his own heart and life, and ever ready to pass sentence against himself. Such a one, then, receives the greater condemnation, while the most abandoned of earthly intelligences, by hardening themselves in crime, go on unpunished! What a principle! What a miserable subterfuge men will resort to in order to evade the face of truth! We might ask, whose general afflictions are the severest? If the sufferings of this life were the "loss of the soul," then surely, the impenitent only ought to suffer, and the righteous, who are devoting their life to the service of God, should be free from that kind of punishment, as they are trying to comply with the divine requirements, and are spoken of in the Bible as being the subjects of God's special favor. And what is more, the punishment

should be in proportion to the amount and duration of the crimes indulged. But how many of the most vicious are living in all the luxury of this world, and feasting upon the ill-gotten gain they have secured by injuring the poor saints of God, while the latter—the humble Christian—lives a whole life of extreme torture or poverty? And, pray, how will this system of personal punishment apply to unconscious infants, who understand not the law, neither do they sin, for without the knowledge of law there can be no intelligent transgression; and God holds none accountable who are incapable of comprehending his requirements? But infants and idiots are often the greatest sufferers in this life. And who will charge God with thus *punishing them for their crimes?* and that, too, *in proportion* to their sins?

We would appeal, then, to the vain boasters of such a system, and ask, Is this the justice of God which you profess to admire, while you contemn that proper justice which will give to every man his due, both in this world and in that which is to come? The question naturally arises in the mind, “What then can these sufferings be?” In reply, we remark, that they are the *consequences* which have resulted from the introduction of sin into our world. They no more constitute a part of the divine penalty for sin, than do the imprisonment, and all the attending anxiety, remorse, shame, and pecuniary disadvantages which the unfortunate murderer suffers, constitute his *penalty*, which is *death*, and nothing else, nor any thing in connection with it.

This subject might be carried out to a considerable extent, but it is unnecessary, as the few hints already

presented must convince every unprejudiced mind that the sinner must be punished in another world, *because, in this world, strict justice cannot be executed, as men often do their worst deeds at their death, and those, too, to the greatest possible injury of their survivors.* The innocent often suffer for, and instead of, the guilty, without any possibility of redress in this life. This wrong must then be made right in the life to come. Hence the punishment must be future; and if future, it must be eternal, as has already been proved.

Having treated of the loss of the soul, by showing the fallacy of some views entertained by unbelievers in the truth, as revealed in the gospel, we purpose now, briefly, to consider what really comprises the loss of the soul. And 1. A want of the *divine image* upon the heart. By this is meant, that the impenitent soul of the sinner has never become the subject of the regenerating power of the Holy Spirit. Those who reject the doctrine of regeneration, regard it nothing more than the vain imagination of a deluded mind. They stumble at it because of its mysteriousness. But in all this, they are not only opposed to their own best eternal interests, but also at war with Christ the only Savior of men. He assured Nicodemus that the regeneration of the heart by the Holy Spirit was as mysterious as the course of the wind that blows, the sound of which we hear, and the effects of which we feel; but whence it cometh, or whether it goeth, is a perfect mystery to us—as much as to say, that our senses bear testimony to the *fact*, that there is such a thing as wind, and that it blows, but the *manner* of its process is beyond human comprehension.

So is it with the regeneration of the human heart. Every one who experiences it has the combined powers of his soul and body to assure him of the *fact*, that his soul has undergone a spiritual, a moral change, by a power superior to human, while the *manner* of the divine operation is hid from him in infinite mystery. It is reasonable to suppose, then, that all who reject this doctrine will be void of its influence—they will not become the subjects of the grace of regeneration. Hence, their souls will lose that moral qualification, which is indispensable for a fitness for heaven. This loss is not, however, confined to those merely, who, in theory and practice, reject the doctrine of regeneration; but also applies, with equal truth and force, to all who remain in impenitence—they come not in possession of the pearl of great price—they receive not the white stone with a new name written upon it, legible only to the receiver—they are not made new creatures in Christ Jesus.—They are yet in their sins—in their guilt—in their misery and ruin.

2. The loss of the soul also implies a want of susceptibility to sacred impressions, a hardness and impenitency of heart, together with perfect darkness of mind as to the real, miserable condition in which such a soul is, and an eagerness to grasp at infidelity in any form, so as to satisfy a depraved heart, and keep the gnawings of a guilty conscience at rest. What a representation of the human soul! And, yet, dear reader, this may be your very condition. Think not that your insensibility to it is evidence in your favor, it is the strongest proof against you. If you have never experienced the regenerating influence of

God upon your heart, and if such a picture of the human soul as the above do not awaken your consciousness, you may take it for granted, that in the above two particulars *your soul is lost*—lost to all hope of heaven while you remain in that condition. One in such a state may pass on year after year, and enjoy all the Gospel privileges within reach, and witness revival upon revival, and yet remain as stupid about religion as though he were an exception to the whole human family, being originally and practically pure and innocent. To such a one, the gospel with all its means of grace, is only a savor of death unto death, while to others it is a savor of life unto life. His soul is completely lost in a labyrinth formed by consummate self-conceit of his own notions of morality. If at any time the truth reaches his heart, he spurns it away, and carefully and liberally distributes it to all within his acquaintance, or hides himself behind some refuge of lies. Thus his soul is lost in sin and unbelief.

3. And finally, the loss of the soul is the loss of eternal glory and happiness. And O, what a loss! To be *eternally* deprived of the glory of God in heaven, and shut up in perpetual darkness, away from friends, and associated with none but determined enemies who delight in aggravating each other's condition, must be an inconceivable loss. The human mind can form no idea of its greatness. A few thoughts advanced on this point will furnish us some slight view of the condition of the lost soul.

1. The sad disappointment which the impenitent soul will experience upon entering the world of spirits; and especially at the judgment-seat of Christ.

—All who believe in the Christian religion, whether saint or sinner, have some hope of at last being saved. None can be convinced of personal condemnation or ruin. Whatever men think of others being lost, *they* shall, certainly, by some means be saved. Thus, all men have a hope for salvation, even though it be delusive, which, however, they are not willing to admit. They thus live on, dreaming of heaven without securing a qualification for it; consequently, when they die, they enter eternity in a state of delusion, and alas! when too late they find out their mistake. They realize the result of their folly. They had deceived themselves, but not the Lord. Hence, when their case receives the scrutiny of a sin-avenging God, they are lost in utter despair. *The Bible condemns them* because they had neglected to ascertain its requirements—they had rejected its pure doctrines—they had despised its admonitions—they had refused to listen to its claims. Their *conscience accuses them* because they heeded not its restraints—they hushed its voice by self-deception, or crime, or infidelity. *Christ condemns them*, because when he would have saved them they turned away from him and refused to submit to his government, laying out some plan of salvation for themselves more congenial with the natural heart than the true and only way devised by Christ. *The Holy Spirit condemns them*, because when he called they would not hear—they would none of his reproofs. They set at naught all his counsels—they shamefully abused the kindest influences of his Spirit and his truth. *The saints in glory condemn them*, because they profited not by pious example. They persecuted kind endeavors to

save them. They reproached the humble followers of Jesus. They ridiculed the devout exercises and exhortations of the righteous. Hence they are lost—eternally lost—and aggravated with the unhappy disappointment for which they alone are to blame.

2. They will be lost from the glorious presence of Christ. He informs us in his Gospel that, when he comes to judge the world, he will say unto the wicked, “*Depart from me, ye workers of iniquity.*” O, who can conceive the anguish of a soul thus addressed by him who, as the Savior of sinners, was ever ready to save such a one—and thus addressed when and where there is no hiding place to screen the guilty sinner. Thus to depart from Christ, once the sinner’s friend, but now turned to be his eternal enemy, and to find no other one in whom he can repose confidence and secure comfort, must be truly lamentable; and yet, such is really the condition of the finally impenitent soul. But, alas! how few realize their miserable destiny while running greedily after sin and unbelief, which ripen the soul for its coming destruction. Dear reader, take heed to your ways, lest you be among that unhappy number who shall hear the voice of your judge say, “*Depart from me.*” It need not be so; by the grace of God you may avoid it by applying to him now for mercy.

3. Sinners will be lost from the company of their pious friends, relatives, and associates, under whose religious influence, example, and admonitions, they lived while on earth. In Matt. 25 : 31, 32, &c., it is said of Christ the judge: “*When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory :*

and before him shall be gathered all nations ; *and he shall separate them one from another*, as a shepherd divideth the sheep from the goats," &c. Luke 13 : 28—" There shall be weeping and gnashing of teeth, *when ye shall see Abraham, and Isaac, and Jacob, and all the holy prophets, in the kingdom of God, AND YOU YOURSELVES THRUST OUT.*" What a miserable picture is here presented of the future state of the ungodly ! What a sight will be exhibited at the last judgment ! Parents and children, husband and wife, members of one family as brothers and sisters, near and dear friends forever eternally separate from each other, and yet seen and known by one another ! The case of the rich man and Lazarus, as well as the above text, confirms this fact. But what is the most remarkable and worthy of notice here, is, that while the sight of the holy in heaven—by the wicked in hell—will enhance the misery of the last souls, the knowledge and view of the miserable thrust from heaven will not lessen the enjoyment of the pure and happy spirits in glory, *because it is God's will to punish the wicked ; and the sanctified in heaven shall approve the will of God even though it consign their natural relations to eternal misery.* Natural sympathy will be lost in eternity, because mortal will be immortalized and natural be spiritualized, so that the natural feelings we now possess towards *ours*, *because they are ours*, will have no place in our spiritual affections ; we shall view all souls alike, and glorify God for his doings towards them.

4. The finally impenitent will be eternally lost from the state of purity and the holy pursuits of the heavenly Jerusalem—the upper sanctuary of God.

It may be said of them, as the apostle Peter affirmed of Simon Magus, the sorcerer, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." And the apostle Paul, in writing to the Ephesians, declares that "No whoremonger, nor unclean person, nor covetous man, who is an idolator, hath *any* inheritance *in the kingdom* of Christ and of God." He then adds, to guard us against those men who teach the contrary doctrine, "Let no man deceive you with vain words: *for because of these things cometh the wrath of God upon the children of disobedience.*" These texts plainly show that all men are not the subjects of eternal glory, but that there is a clear distinction between the human family and their future destinies. So that, from the word of God, we are perfectly justified in affirming that the soul of the wicked is lost from the state of purity and the holy services of the kingdom of glory. Indeed, it is reasonable to infer that, if men die in their sins, as Christ declares, and which has been clearly proved, and that if they eternally remain in that state, as has also been proved, they can have no moral qualification nor any disposition to engage in the holy employments to which the saints in glory will be devoted. Hence the lost soul will be deprived of what will make up the blessedness of the kingdom of heaven.

5. And, finally, the lost soul will lose the *eternal joys* of heaven, and suffer the everlasting miseries of hell. Matt. 25 : 30 :—"And *cast ye the unprofitable servant* into outer darkness: there shall be weeping and gnashing of teeth. (Ver. 41.)—Then shall he (Christ the judge) say unto them on the left hand,

depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Ver. 46.)—These shall go away into everlasting punishment.” No stronger language could have been used by the sacred penman than the above to express our position; and yet, strange as it may be, many persons reject this doctrine in the very face of those passages from the lips of Christ the Savior and Judge of men! It is unnecessary to multiply Scripture proof on this point, for if men will not credit the above texts, or will not allow them to speak out their true meaning, neither will they believe if a thousand of such portions of Scripture are presented. And why? *Because they CONDEMN the sinner.* But the eternal joys of heaven are lost to the impenitent sinner. What an awful consideration! Are angels and saints perfectly happy in themselves?—and have they everything about them to perpetuate that happiness without interruption? Do they derive their comfort from the blessed influences of Christ their Savior, in whose favorable presence they continually live? Are they so associated together, and do their minds so comprehend each other and their God, as to promote unceasing harmony in everything, whether connected with one another or their doings in the works of God? Do they *always* enjoy the approbation of God in heaven? O, what a loss to the despairing soul which is past recovery! Dear impenitent reader, think of your own unhappy condition in this life, and conceive if you can the wretchedness of a lost soul in the world of spirits. The restless nights, the stings of a guilty conscience, the fearful expectations of future punishment, which so often and so alarmingly trouble

you in this world, may be removed—may die away, by resisting the Holy Spirit and the truth, or by cherishing infidelity and crime, or by repentance towards God and faith in our Lord Jesus Christ; but remember, that the guilty soul, in the world to come, can find no refuge of his, no sensual pleasure, no repentance by which to allay its miserable apprehensions or escape the fire of Divine indignation which will forever burn within the unholy soul. Therefore, what you do for your soul do it soon, as your present opportunity will speedily be gone, and you be left without a Savior—a friend in the day of God's wrath.

LECTURE IV.

THE MEANS BY WHICH MEN LOSE THEIR SOULS.

Matt. 22 : 5. "But they made light of it," &c.

While man, by sin, has rendered himself morally unqualified to save his own soul, independently of the Holy Spirit's agency, he is fully competent, without foreign influence, to consummate the eternal ruin of his soul. This is done by men whose inclinations lead them into different channels of iniquity. Each one follows the strongest passion of his depraved nature. And notwithstanding all have certain checks and warnings against the course they take, yet they heedlessly pass on, until stopped in their career of impiety, by some unexpected calamity or sickness, death or the eternal wrath of God. In calmly considering this solemn fact, we remark, that one of the most successful means which men employ to ruin their souls is, *eager pursuit after the riches of this world*. We have a very striking illustration of this truth, in the case of the young man in the gospel, who applied to our Lord to know what he should do to be saved. But, however sincerely and anxiously he enquired after the salvation of his soul, when he was required to give up his earthly possessions, and the pursuit of wealth, his riches overbalanced the worth of his soul, in his own estimation, so that he chose rather to cleave to his riches than to become a self-denying follower of Christ. This young man is not, by any

means, a solitary example. Thousands have made the same unhappy choice. And very many are daily sacrificing the eternal interests of their souls to the god of this world. Well indeed would it be for such, were they to heed the admonition of the inspired penmen, when they thus speak in such language as the following: "If riches increase, set not your hearts upon them." "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, *which drown men in destruction and perdition.*"

Men who are striving to be rich, feel so much the pressure of business, that they not only often spend all their energies so as to be unable to attend to the duties of the soul, such as the reading of the Scriptures, serious meditation and conversation, attending the religious assemblies on the Sabbath, and during the week, but they often violate their conscience by employing their Sabbaths to transact their worldly concerns, in buying, selling, making arrangements for the week, casting up and settling accounts, conveying or receiving goods, &c., &c. When there is an *apparent* chance of gain, (but which in the end is *real* loss, even temporally as well as spiritually,) the mere worldling will labor hard to satisfy his conscience that *it is duty* to violate the Sabbath, to avail himself of the opportunity so favorably offered. And if he cannot ease his conscience in any other way, he will appropriate a part of the proceeds of his ill-gotten gains to the cause of Christ, and thus suppose he atones for his crime. But, after all, he is constantly preparing the way to lose his own soul. If he chance to hear the Gospel preached at any time, the world

with its gains press out the truth and choke the word, so that it produces no fruit. If he is solicited to attend the praying circles, where his soul might be enriched with the grace of God, he *has no time*—poor man—he has no time to spare for his undying soul! no time for God! He has purchased oxen, and he must go and try them. He is about to buy a farm, and he must attend to that, or he will lose a good bargain. He is busily engaged in building himself a dwelling, barn, &c., and he has no time to pray, or to meet where prayer is offered to God by His people. He has contracted a heavy debt, and he must devote all his spare moments in meeting the demands. He has just sustained a severe loss, and he must double his diligence in accumulating enough to make it good this year. He has a heavy cargo at sea, and its arrival has been delayed, so as to create considerable alarm; hence he cannot think of anything but his goods. His goods finally arrive, and he must attend to the sale of them. And so on, a thousand excuses arise in the minds of men who give themselves up to the services of the god of this world, and neglect their immortal souls. But withal, see the ingratitude of such a one! He is constantly receiving good at the hand of the Lord, and thus is laid under continued and strong obligations to serve the Giver of all his wealth, and yet he has no time to devote to Him! What consummate selfishness! what contractedness! Who would long sustain himself as an honest man, in respectable society, that should take such a course with his benefactor? The universal expression would be, “away with him—he is not fit for human society—let him die without attendance.” And, what is more, the very

men who thus indignantly treat God and his kind providence, would be the first to utter complaint against their ungrateful neighbor, even though it were only ingratitude of man *against man*, which falls very far below the extent of the crime of the rich man's ingratitude against *God*.

2. Another means of effecting the soul's loss is, *extravagant attention to the pleasures and fashions of this life*. No person can long follow a course of *sensual* pleasure, without making his eternal ruin inevitable. But what are called "innocent amusements" are the most dangerous, and should be the most carefully avoided, because a person can be regarded *respectable* and follow them to almost any extent desired. They are like the *little* foxes that destroy the fruitful vines. It is considered a very harmless thing in "fashionable society," to be found moving in all the gaiety and lightness which pride and wealth may suggest. But who can take the time necessary to adorn their persons to meet the approbation and company of those who are prayerless and perfectly regardless of serious matters, and be in a state of mind to call upon God for mercy? Who can frequent the halls of parties and the ball-room, and take that part in the scenes which engage the attention of those interested on such occasions, and be prepared to give their hearts to God, in order to save their souls? Who can take delight in visiting the theatre, and feel charmed with the appearances, the company, the plays, and the actors of such sinks of iniquity, and have a disposition to seek superior bliss in the services of God? The mere mentioning of these queries must convince all who would be saved, according to the Gospel plan

of mercy (and there is no other way to be saved), that they must make up their minds either to abandon them, or directly refuse eternal life in Christ Jesus. For our Lord and Savior declares, that it is impossible for us to serve God and the world at the same time—"Ye *cannot* serve God and mammon"—and he emphatically assures us, that "If any man will come after me, let him deny himself, and take up his cross and follow me." So that, however crossing to our natural ambition it is to oppose the desires, the smiles, and the pleasures of the gay and fashionable, we must deny ourselves those carnal gratifications, and take up the discipline which Christ has laid down for us to observe, in order to be his faithful followers and servants, and enjoy his eternal approbation, which is much better than the momentary encomium which the fashionable world holds out as an inducement for us to follow them in the soul-destroying pursuits.

3. Besides the means already noticed by which the young, especially, drown their souls in perdition, *the neglecting of the means of grace, which God employs to save souls*, is no less important for our present consideration. By the means of grace, we understand the preached Gospel, the inspired writings of God called the Scriptures, the influence of the Holy Spirit, the prayer and conference meetings, various events of Divine providence, &c. &c. These are the means which God has ordained to be improved to the salvation of souls; hence, all who neglect them despise God's ways of saving, and are consequently lost. Christ, while on earth, in praying to his Father for his disciples, said, "Sanctify them *through* thy truth,

thy word is truth." "Thus we see, that the great teacher of truth regarded the Bible, the word of God, the means through which men are to be sanctified—saved. And as early as the days of the inspired Psalmist, this fact was held important in the mind of pious David. He first assumes the position of an enquirer, and then as a teacher, and says, "Wherewithal shall a *young man cleanse his way? By taking heed thereto, (to his way), according to thy word.*"—Ps. 119: 9. He thus addresses the *young* who would avoid the follies and snares, and ruin of sin, and urges them especially to let the word of God dictate the course they should pursue. And in Ps. 19: 7, he informs us, that "The Law of the Lord is perfect, *converting the soul.*" Thus showing the *ability* of God's law, as a means, when observed, of saving the soul. And in Ps. 119: 155, he shows the serious consequences of not adhering to this means, viz.: "*Salvation is far from the wicked; for they seek not thy statutes.*" Statutes is another name given to the word of God. And Paul, in writing to Timothy, says, "And that, from a child, thou hast known the Holy Scriptures, *which are able to make thee wise unto salvation,* through faith which is in Christ Jesus."—2 Tim. 3: 15. He then adds, in verses 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect, thoroughly furnished unto all good works.*" So that the Scriptures were given by God to be the means, in connection with others, to make men perfect in Christ Jesus; but if they are neglected,

the designed end will not be accomplished in the despisers, the neglecters of the means of salvation.

The word of God was not only given to be read, and remembered, and obeyed by men; but it was also provided to be the source from whence his commissioned ministers should receive the instructions which the condition of men from time to time might require. Hence, under the Old Testament dispensation, the prophets were called to repeat to the people the law of God, giving them line upon line, and precept upon precept, here a little and there a little, to save men from violating the commands of God, and to prevent the loss of their souls, as well as to render them scripturally intelligent. And under the Gospel economy, Christ commissioned his ministers to "Go into all the world, and preach the *Gospel* unto every creature." The Gospel is the word of God contained in the New Testament, and comprises all the inspired writings of the Bible. The truths, then, of the Bible, are to be preached by the Gospel ministers to all within their reach or hearing. The Scriptures inform us, that "without *faith*, it is impossible to please God." And we are also assured that "*faith* cometh by *hearing*; and hearing by the word of God which is preached." But if men neglect to hear the word preached, they alone are to blame for want of that saving faith which commends the believing soul to the mercy and favor of God. Hence, the Gospel may be preached with the power and demonstration of the Holy Spirit to the salvation of many souls, and yet have no effect upon those who despise this means of grace. The neglecters of Gospel privileges are not, however, merely confined to those who do not *hear* the Gospel

preached, though they are very guilty in the sight of Heaven, and cannot be saved in such negligence ; but the evil applies with equal force to those who hear without *doing* the commands of God. Christ, in the Gospel by John, associates practical faith in God, as indispensable with hearing, in order to the enjoyment of eternal life. John 5 : 24—"Verily, verily, I say unto you, He that *heareth* my word, and *believeth* on him that sent me, *hath everlasting* life, and shall not come into condemnation ; but is passing from death unto life." And the apostle Paul definitely affirms, that, "*Not the hearers* of the law *are just before God*, but the *doers* of the law shall be justified."—Rom. 2 : 13. The admonition of the apostle James is directly to the point. He says, "But be ye *doers of the word*, and not hearers *only*, deceiving your own selves ; but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, *this man* shall be blessed in his deed."—James 1 : 22, 25. Thus, we learn, from the united testimony of the sacred writers, that that person is a neglecter of the preached Gospel, who does not associate faith and obedience with hearing. Hence, we learn, too, the presumption which some assume, that because they are strict in their attendance upon this means of grace, the ministry of the word, their salvation is secured to them, not thinking that the very Gospel they hear will prove their accuser in the coming judgment if they do not obey it. Neither shall they be justified who neglect to hear it, supposing that they then shall not be guilty for not obeying what they have not heard. But such should remember that God holds those responsible for

a knowledge of the truth and of their duty, who live within reach of that knowledge, so that none shall escape his condemnation, but those who obey his requirements by humbly repenting and believing in Christ unto salvation. The impenitent sinner is pursued in all the various windings which he takes to render the uneven paths of his vicious life pleasant and secure from sacred influences. The Holy Spirit meets him in his scenes of business, of pleasure, and of crime—in the midnight watches, and in the daylight toils—wherever he is, whatever he is doing or enjoying, he often feels the superior power of Him who never slumbers nor sleeps. But as often does the sinner resist the holy influences employed to enlighten, to convict, to convert, and to sanctify him. This efficient means of grace is neglected. This audible voice of mercy is drowned in revelry, and in scepticism. Though the sinner, like Agrippa, may tremble before God, yet he conceives a want of time, or a favorable opportunity, to obey the invitations of mercy, or the force of the influence employed for his salvation. Hence, he delays—he says, “Go thy way for this time; at a convenient season I will call for thee.” But, alas! that time never comes with some, and their souls are eternally lost!

It has become a matter of mere fashion for the great mass of community to attend Divine service, more or less, on the Sabbath. And, *because it is fashionable*, many impenitent persons are induced to occupy the sanctuary of the Lord, from Sabbath to Sabbath, to hear the Gospel preached by a favorite preacher. But, as by common consent, the prayer and conference meetings are mainly attended by pro-

fessors of religion, the unconverted are seldom, if ever, present, to witness the fervor, the sincerity, and the effects of the faithful, and devout prayers of the pious. Perhaps there is no means of grace which is more blessed of God in the conversion of sinners than this, and yet none is more neglected by those who might be profited. The common saying, "It is *only* a prayer-meeting," expresses as fully the state of the unregenerate hearts of those who utter it, as the indulgence of the most depraved appetite. And when employed by professors of religion, it is the strongest evidence of a backslidden heart, or a deceived soul, that can be found. Hence, the person who neglects the prayer-meeting, is despising the source and the means of his eternal glory; he is preparing to lose his soul for ever.

God employs every means which is calculated, if rightly improved by his intelligent creatures, to promote their eternal salvation. He does for us all that we could require, taking everything into consideration. His wise providence is over all for their good. Sometimes he deals out the abundance of his favors, and in return, receives nothing but abuse and ingratitude. At other times he visits us with his judgments; and when neither mercy nor judgment will awaken and arouse the impenitent, he cuts them off in their career of rebellion, and they have no longer space for repentance. He calls, and is distinctly heard by the judgments he executes in the earth; but no sooner is the calamity past, than men forget the power that has smitten—the rod that has chastened. A remarkable death may have made inroad into an ungodly family, and the survivors may, for a time, be serious-minded,

and attend the various means of grace, and be, apparently, much profited by the event; but, too soon, they give indications of carelessness in the things of religion, and become neglecters of their best interests. The same facts apply to those who sustain loss of property, of health, of reputation, &c. God designs good by these afflictions; but men do not take them to heart. They suffer every means of mercy and of judgment to pass away unimproved, until, by their neglect, their souls are lost in perpetual despair.

4. The soul is lost *by cherishing erroneous sentiments*. Some people entertain the notion, that "it matters not what a man believes, if he is only honest in his faith," and the more pious part will add, "if he is only a Christian." But a moment's consideration of this subject will show, that such notions are more the result of unpardonable ignorance and self-deception than of candid and intelligent reflection on Bible truth. The sacred writers inform us that the Scriptures were given to us by God, for our "*thorough instruction in righteousness*." Hence they must contain all that is essential to our belief and practice; and that, too, in such simple language, as to be perfectly *understood* by all who would believe and obey. If this be so, then there must be only "*one faith*," as the apostle says—*i.e.*, only one *way of believing all the truths of the Bible* for all who are saved; and but *one practice of obedience*—*i.e.*, all who are saved, repent of their sins, believe on Christ, and receive the regeneration of the heart, and obey the Divine commands in this life, indulging no more their pernicious sentiments nor following any longer their former sins. But here is A, who denies the essential divinity of

Christ, because he cannot conceive *how* He could be both God and man, notwithstanding the *fact* is plainly declared in the Bible. For the same reason he might reject the Being of God, and many other important facts even in nature and as associated with man. The question may here be urged, "how can a man of this character apply to Christ, the only Savior, for salvation?" He has no confidence in the ability of this Savior to answer his prayer, and of course he will not ask salvation at his hand. So that, in order to be saved by him, it is evidently essential to entertain correct views of his character or be forever destitute of eternal life. Thus we learn, that though A may be honest and sincere in rejecting the proper divinity of Christ, yet it is a matter of great moment what a man believes concerning his Savior.

Again: B has conceived the idea, that somehow, through the infinite mercy of God, all men, of whatever character, will finally be received into the kingdom of heaven, and, consequently, there can be no future punishment—no regeneration of heart necessary—no repentance and faith required. In a word, he is led to reject the doctrine of justification by faith in the Redeemer, and establish his hope of future glory on some other foundation than Christ—notwithstanding the Scriptures so clearly teach the doctrines he despises, and unequivocally affirm that there is no salvation in any other but Christ. How, then, can such a one be saved, even with sincerity in his way of believing? The Jews were *sincere* in believing that they were doing God's service when they put Christ to death. Paul *sincerely* thought he *ought* to do many things against Christ and his

cause, while persecuting the early Christians. The devils, too, *sincerely believe* in God, and yet tremble under his Divine displeasure. Hence it is a matter of importance what a man *believes*, since, according to *what* he believes, he will do. Faith and practice will correspond. No man will repent of his sins and believe in Christ for salvation, who rejects future punishment and the doctrine of regeneration by the Holy Spirit. Consequently, such a one will lose his soul without remedy. Again: C is a person of amiable disposition and unblemished character, and on his character he boasts of eternal salvation. He is perfectly honest in believing that so kind, holy, and perfect a being as God is, will not punish *him* with eternal banishment from heaven, whatever may become of the vile sinner. Thus he lays out a plan of salvation to suit his peculiar case, and will not submit to the consideration of any other. In his own estimation, he is too righteous to need the sanctifying influence of the Holy Spirit; hence he rejects the doctrine of regeneration of the heart by the Spirit of God. He thinks he has never committed sin, and therefore he is not required to repent and ask forgiveness from God; hence he rejects the doctrine of justification by faith. He is virtually saving himself, independently of the only Savior, Jesus Christ. We might ask the candid reader, can such a one be saved even with all the sincerity of his faith? If not, then surely "it is matter what a man believes, even though he be sincere and honest." But now suppose it were true that A, B, and C, were admitted into the kingdom of heaven with those who were saved by Christ by repentance and faith, then there would be A giving

praise to God, and not to the Lamb, forever and ever. And B would adopt a song of praise to himself for having suffered the punishment due to his crimes, in his own person, by which he secured a seat in heaven, having been purified by suffering on earth and in hell. And C would magnify his own virtues, and ascribe glory to himself for having merited the eternal smiles of God by his amiable character and perfect obedience. But the innumerable host of the sanctified of the Lord, would say, "Holy, holy, holy, is the Lord God Almighty, that sitteth upon the throne forever, and the Lamb that was slain *for us*," &c. Dear reader, we fancy that you tremble at the thought of such a diversity of subjects and exercises in heaven—and well you may—if true. But be not alarmed—there is no real cause for it. Be assured that *all* who reach heaven will be saved through the merits of Christ *alone*—and they will be saved by him according to *his* plan of salvation or be eternally separated from him. Hence, many will lose their undying souls by embracing wrong sentiments respecting God, his law, his plan of redemption, themselves, and the future life.

5. Men may lose their souls *by mingling with vile and sceptical associations*, where vice and infidelity are cherished, and religious influences are stifled, and procrastination of the things of eternity is encouraged. No person can associate with the vicious, the profane, and the sceptical, without partaking more or less of their spirit. The young, especially, are easy victims of debauchery and infidelity. There are various clubs formed in almost every community, but more especially in cities and large towns, the design of

which is to enlist the youth in matters of discussion that have either a direct or an indirect aim against the foundation, principles, and duties of the Christian religion—against the Bible—against God. By adhering to these societies many a young man of promise has laid the foundation of his profligacy and ruin, both for time and for eternity. The card-table, the nine-pin alley, the sportsman's ground, the bar-room, the obscene company, the pleasure scenes, the Sabbath excursions, the horse-races, the cock-fighting, the ball-room, the dancing-school, and the theatre, are all pursued by the vile combinations of dissipated youth, who have taken their first lessons in irreligious meetings, clubs, or associations of a less distinguished character. How alarming is the sight to the Christian, to witness the crowds of youth, and persons of all ages and of both sexes, eagerly listening to the foul and cunning harangues of the infidel declaimers who infest the populous towns of our free and happy country. How many a pious parent is heart-stricken at the thought, that the son of his most earnest prayers is mingling with the company that defame his God and his religion, and is drinking into his soul the poison of infidelity, which, if persisted in, will terminate his career of impiety in eternal despair. Dear reader, are you such a son? Be not forgetful of the silent devotions of your fond parents in your behalf. O, think of the earnest solicitude they have had for you while in your scenes of revelry and associations of infidelity. Let not their pious admonitions and instructions be lost on your soul. Fear to mingle longer with those who, by their fascinations, would drown your soul in eternal perdi-

tion. Rely upon it, that, though they may ruin your soul by their smiles or their frowns, while your path is even and smooth, they will surely forsake you in the trying hour of death, and will afford you no relief in the judgment of the last day. Then, by all means, let the religious influence of your godly parents have effect upon your heart. Pray, who has the strongest claim to your confidence, your affections, your respect, your obedience? Is it the man who leads you to dishonor your parents? Is it he who would destroy your confidence in the integrity of your parents? Is it he who would, by his ingenuity and sarcasm, cause you to despise, reject, and ridicule your parents' pure and undefiled religion? In a word, is it he who is aiming at the eternal ruin of your soul? O, no! But your pious parents who gave you being, who have cared for you and supported you from your earliest infancy—fed, clothed, protected, and educated you, and taught you those moral principles of the Bible which, if observed, would lead you to honor, to usefulness, and to happiness in this life, and to eternal glory in the life to come. Let it, then, be deeply imprinted upon your memory, that vile and sceptical associations will surely ruin the soul for ever, and avoid them as your worst foes. Receive this timely admonition from one who loves your soul far above the most precious treasure on earth, and you will escape the eternal loss of the soul.

6. *The soul of the sinner may be lost by delaying the time of repentance.*—It is a common but true saying, that "procrastination is the thief of time." But it is also true that it is more. It is the thief of the imperishable treasures of heaven, which it steals from

the soul that indulges its charms, to neglect attending to the things which constitute its real joys. The human heart is naturally inclined to put off the affairs of to-day until to-morrow, or for a more convenient season, supposing that the opportunities of another time will be more abundant, or more favorable than the present. And it is fearfully true, that this course has peopled the regions of eternal darkness with a greater number of lost souls than any other one thing. The distinguishing feature of Felix's impenitence was procrastination, for though he trembled under the force of Paul's reasoning, he said, "Go thy way *for this time, at a convenient season* I will call for thee." But as there is no account given of his ever making it convenient to call for Paul, to know what he should do to be saved, it is to be feared that his indefinite season never occurred; and his soul, no doubt, was lost from that very period when its salvation was proffered him while in a state of conviction in view of his sins and the approaching judgment, where he would be called to answer for the many and grievous offences which he had committed against Heaven. That very season may have been *the* time of his being sealed unto eternal glory, or unto eternal condemnation! Solemn thought! And yet, O sinner, though you may tremble for foolish, unfortunate Felix, you may be now in the same condition that he was, before he decided against his eternal interests. This solemn admonition may be the last one which God will favor you to enjoy; and should it be so, you are ruined for ever. Then listen to the voice of God in mercy, lest you finally hear it in the loud thunders of his wrath. Now he says, "Behold *now* is the accepted time: behold now

is the day of salvation." But how soon he will say, "Depart from me, ye worker of iniquity, I never knew you"—you cannot tell, but God knows. And should he address you to night, as he did the rich man—the man of anticipated pleasure, saying, "Thou fool, this night thy soul shall be required of thee"—O, what a miserable eternity you would experience. Then be admonished and not trifle away your precious moments, and your valuable soul, and the inestimable treasures of heaven.

LECTURE V.

SALVATION IMPOSSIBLE FOR THE FINALLY LOST SOUL.

Matt. 16 : 26. "What will a man give in exchange for his soul?"

OUR Lord, who knew the inestimable value of the soul, after inquiring what advantage a man would gain by preferring the whole world before the salvation of his own soul, adds, "What will a man give *in exchange* for his soul?" *i. e.*, suppose a man gain the whole world, and in doing it he lose his own soul, what can he find of sufficient value to restore that loss? There is evidently, in the very face of this inquiry, a positive indication that the lost soul can never be saved, under any consideration, or by any means. No, not even by the Savior himself. A few arguments will justify this assertion.—And,

1. *That it now is, and ever will be, beyond the power of man, by any act or suffering, to redeem his own or another's soul.* If this sentiment were not true, the Savior of sinners had never been promised—had never been referred to—had never come—had never died and risen again to justify the believing soul. There is no natural or moral power in man by which he can, at will, take hold on heaven, when lost. Indeed, the will of a lost soul is opposed to holiness and the holy, hence, he is morally incapable of desiring or of receiving heaven. He has no power to arrest Divine justice, or to excite Divine sympathy for

himself, much less for another, in the same wretched state; so that he is *irretrievably* lost, so far as human ability can effect a change in his condition. His cries might be continual and sufficient to excite human sympathy, even to the violation of civil laws or human rights; but they could have no effect upon the just and holy God. The rich man, while in hell, lifted up his wistful eyes to heaven, and expressed the deep anxiety of his soul and body in his address to Abraham, whom he called *Father*; but, however sympathetic were the expressions of his countenance, and his miserable condition, and his address, he could not even move a glorified *saint* who *had* possessed human sympathy while upon the earth. Now being divested of everything but what was consistent with the *infinite* justice of God, he could only utter a sentiment expressive of the will of Him against whom the sinner had transgressed with a high hand, and who had with determined greediness preferred this world before the only God and the true riches.

The lost sinner cannot affect the mind of God by any appeal that he would make, of having been benevolent to the poor—in sympathizing and relieving the afflicted—in defending the widow, the fatherless, or the oppressed—in liberally and actively sustaining and extending the Kingdom of Christ in the world. Neither can he plead that he was a professed disciple of Christ, and as such advocated his cause in opposition to infidelity and crime, and in so doing, was instrumental in the salvation of souls, and in strengthening Zion, and in checking the progress of unbelief and sin. Neither can he urge that he was generally applauded by men for his external deportment, his

intelligence, his amiability of temper, his respectability as a citizen and as a man of fortune. Neither can he claim any favor on account of his embarrassments, losses, afflictions, or unfavorable circumstances, for attending to the concerns of his soul. He cannot charge the misfortune of the loss of his soul to the prejudices which he cherished against the religion of Christ, against the Church, and against Christians, on account of the imperfections of true believers, or the shameful sins and dishonesty of the deceived or false professor of true religion. We argue,

2. *That the atonement of Christ can have no effect to save the lost soul which has passed the bounds of time, and entered into the eternal world.*—It is true, Christ came to seek and to save lost sinners: but his power to save extends no farther than the present life—the future life is a state of confirmation of what is done on earth and in time. This life is the period of man's *probation*, the time when he should *prepare* for another state of existence. The Scriptures speak of it in that light. They afford no hope of future bliss but to those who improve the present seed-time. The life to come is the state of *retribution*, the harvest or reaping season. Hence, “whatever a man sows in this life, whether good seed to eternal glory, or bad seed to eternal misery, that shall he reap in eternity.” Christ is now ready, while the sinner lives, to do his part to save the penitent soul. He will cast none such away. But however willing he is now to save, is no argument that he must of necessity accommodate himself and his atonement to the slothful, the vicious, and the unbelieving, who listen not to his pressing invitations of mercy—or who falsely hope

for future restoration. The united testimony of Scripture is, "Seek ye the Lord *while* he may be found; call ye upon him *while* he is near." "Behold, *now is the accepted time*; behold *now is the day of salvation.*" It is exceedingly difficult to reconcile these passages of Divine truth with the flattering but false hope of the sinner, that God will finally save his lost soul because of what Christ has done. But it should be remembered that God, in his word, speaks understandingly and consistently with his whole course of conduct towards his creatures. Hence he does not require men to do or to receive *now* what they can as well realize in another state of existence. And if he require us to secure his salvation now, or in this life, as a *preparation* for eternity, he virtually affirms the impossibility of gaining that salvation in another world; or of being happy there without a previous preparation.

There are several striking instances recorded in the Gospels which illustrate these facts with that force which the Divine teacher intended should impress the reader with the solemn importance of timely attending to the things of his soul with respect to the future state.

The case of the foolish virgins is given to remind us of the sudden and unexpected coming of Christ to call the careless sinner away from the privileges of the Gospel, showing, that when this is done, all hope of their salvation is vain and lost. For when the door of mercy is shut, continued knocking and earnest beseeching cannot secure an entrance into the favorable presence of Christ.

The case of the unjust steward, who was unex-

pectedly summoned to give up his stewardship, and render a strict account of his proceedings with respect to his lord's affairs. And there is no intimation that he afterwards received favor from his master, but that he conducted still more wickedly, dishonestly (though wisely for himself) with his employer's goods. We are thus taught that the impenitent sinner, after he renders up his account, and is shut out of heaven, will continue to exhibit the depravity of his soul, and never approach any nearer to repentance than when first condemned.

Another very solemn fact is presented by Christ respecting the hopeless condition of the finally condemned sinner. It is recorded in Luke 13 : 24-28. The words are as follows : "Strive to enter in at the strait gate ; *for many, I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us : and he shall answer and say unto you, I know you not whence ye are ;* Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, *I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*"

These solemn declarations of our Lord indicate the decided position he will assume in the coming judgment and teach us the following important truths : 1. That men should put forth their utmost energies to obtain

salvation, "strive (*i.e.*, agonize, press on, urge your way) to enter in at the strait gate," for Christ has opened it, and invites all to enjoy the privilege afforded to secure heaven. 2. That "many shall seek to enter in but shall not be able," because they come *too late*, as the sequel shows. 3. That the period will come when the door of mercy and of heaven will be shut. 4. That then all the efforts, and pleadings, and appeals of the lost sinner will be hopeless. 5. The master of the house, Jesus Christ, who was once ready to save, now says to those *without*, "*Depart from me, I never knew you.*" That will torment the disappointed sinner more than all else. To go away from Christ and heaven! O who can endure it. 6. That when they are thus driven away from Christ and heaven, they will express the keenest anguish of their souls, by weeping and gnashing their teeth, while they look up and behold the innumerable host of happy saints around the throne of God, "*and they themselves thrust out.*" Thus they shall see Christ, and saints, and heaven, but never enjoy them.

3. The impossibility of the salvation of the finally lost soul is plain, *because when his portion shall have been given in the judgment, and he becomes the subject of punishment, there is no intercession between God and him, and without an intercession there is no salvation.* Jesus Christ now occupies the position of mediator to advocate the cause of all who apply to him for mercy. But, in the judgment, he will assume the character of judge, and, as such, he cannot, he will not, sympathize with the incorrigible sinners—he will not plead their condition before the Father. They once had the opportunity of his intercessions, but re-

fused to seek them. Their whole course of life has been determined opposition against him and his interests, *and he must condemn them* in order to be just to himself, to his kingdom, and to the condemned themselves. This condemnation, being passed by him in eternity, *cannot be reversed, for his words are unalterable*, and his purposes shall not be made void to save one lost soul. O! how wretched, then, in the extreme, will be the eternal portion of an undying soul, left without the least faint hope of deliverance! Dear reader, do not vainly dream of heaven while you stray away from Christ, your only Savior; for, be assured, if you do, you will awake in sad disappointment, from which your guilty, sin-polluted soul can never be released. Go to Christ, then, who invites you as a friend—fall prostrate at his feet—plead guilty before him, and humbly implore his mercy, believing in his willingness and ability to save you *now*; and your soul will taste that the Lord is good, and his salvation more to be desired than all things else. And when he comes to receive his precious jewels, and gather together in one all who are *in* Him, you shall be among them to enjoy his eternal smiles, in his glorious kingdom of everlasting rest.

LECTURE VI.

CHRIST THE ONLY COMPETENT SAVIOR FOR ALL WHO
ARE NOT FINALLY LOST.

1 Tim. 1: 15. "This is a faithful saying, and worthy of all ac-
ceptation, that Christ Jesus came into the world to save sinners ;
of whom I am chief."

The apostle Paul, in this chapter, as in many other parts of his writings, refers to his own case as having been the worst and most hopeless of all sinners, on whom mercy had been, or could be, bestowed. He had, before his conversion, so conducted toward Christ and his Church, and individual Christians, that though God, for Christ's sake, had forgiven him, he could not be satisfied to forgive himself. When speaking of the abundant mercy of Christ, he always seemed to have humbling views of his own condition as a converted sinner. Notwithstanding God had exalted him to be the chief of the apostles, yet he would not regard himself better than the chief of sinners, save by grace alone.

The case of Saul of Tarsus, then, affords the vilest, the most despairing soul, that is truly penitent, all the encouragement necessary to inspire humble confidence in the Savior of sinners. Christ is now as ready to save all who come to him in faith, as he was in the apostolic age of the world. He is fully competent to meet any case this side of eternity. His business into our world was for that purpose.

There are several facts embraced in the text which will naturally lead us to illustrate this truth. And in the further treatment of the subject we purpose to consider,—

1. The import of the apostle's saying—That Christ Jesus came into the world to save sinners, even the chief.

2. The character of this saying. It is faithful.

3. The extent of its claim. It is worthy of universal reception.

And, I. THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.—In discussing this point, we design,

1. To treat briefly of the coming of Christ into the world. It is a remarkable fact that, when Christ was spoken of by the sacred penman who wrote before his advent, and by those who wrote after it, he was referred to as one who already existed; and when he spoke of his own coming, he almost invariably affirmed that he came from heaven—from the eternal world. These facts, if no others were presented, clearly prove his pre-existence.

It may by some be regarded uncalled for, to argue Christ's pre-existence, in this discourse; but we consider it all-important to show the sinner that his Savior is competent to save him on the ground of his eternal, infinite being, from the fact that a Savior short of such would not be sufficient to inspire suitable confidence in his ability and adaptedness to meet the variety and extent of the applications made before him.

To prove that Christ did exist as God, before he entered upon his earthly mission, is but a trifling matter, with the Bible in our hands. And if this is done, it

establishes the fact, incontrovertibly, that he is the eternal God and Savior of his people. For as God, in eternity, He did not exist as an angel or as a mere saint, as some would fain make us believe.

Moses, in giving us a history of creation, commences by saying: "*In the beginning God* created the heaven and the earth." And John, the beloved and familiar disciple of Christ, in his New Testament record of the creation, says: "*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made.*" Thus we learn, from both these accounts, 1, That before time and things began to exist, the eternal God lived; 2, That this God and the Word, were the same infinite creator; and 3, That God the Word commenced time and things by creation. So that what existed before creation was begun, must have been *uncreated*.

It now becomes necessary for us to ascertain more particularly who "the Word" is. John continues his account of the Creator throughout the first chapter of his Gospel, and in verse 14, he affirms, "*The Word was made flesh and dwelt among us* (and we beheld his glory, the glory as of the only begotten of the Father) *full of grace and truth.*" The first clause of this verse agrees with the apostle Paul's assertion in 1 Tim. 3: 16. "*God was manifest in the flesh,*" &c., &c., which fact he introduces by acknowledging that, though it is a mystery, *it is an incontrovertible fact.*—(See the whole text as therein recorded, and, if possible, apply it to any other being.)—Neither is it very difficult to understand who is "the only begotten of

the Father." It cannot really and fully apply to any but to Christ. And in ver. 17 of the same historical chapter, John informs us that "*grace and truth came by Jesus Christ.*" The facts embraced in this whole account are, 1. That He who existed before all created beings was the eternal, uncreated God. 2. That this God was called "the Word." 3. That this God the Word created all things that were made. 4. That this God the Word "was made" or "was manifest" in human nature, termed "the flesh." 5. That he was *Jesus Christ* full of grace and truth, which he communicated to men. 6. That he was "the only begotten Son" of the Father. Hence, as the Father was of Divine nature and infinite, so also is the Son. They constitute *one being* in essence, but assume *two respective positions* in human redemption for its completion.

Christ expresses his pre-existence and Divinity still more clearly, than even the Apostle John did, while engaged in his most solemn devotions—a time above all others, when he would be careful to utter such sentiments and employ such language as would not conflict with truth. In prayer to his Father, as recorded in John 17: 5, he says, "And now, O Father, glorify thou me *with thine ownself*, with the glory which *I had with thee before the world was.*" In the context he affirms that he had finished his work upon the earth, and being about to depart and enter his former abode, he desires again to participate in that infinite glory which was consonant only with the Divine Being, and to enjoy that mysterious connection with the self, the eternal nature of the Father which had subsisted between the Father and the Son

before creation was—*i.e.*, eternally. We cannot conceive, who could candidly deny the Divinity of Christ, founded on his pre-existence, in view of this honest expression of *him who best knew* the relation He sustained with the Father.

The peculiar circumstances attending the coming of Christ might here be profitably considered, but the limits of this discourse will only admit of a mere glance at it. Suffice it to say, that, when all hope of mercy failed, and man, who had sinned, was incompetent to save himself, Jesus Christ the Savior was promised to make atonement for the guilty and helpless. This fact was kept before the human mind from age to age by prophecy, until the "due time" had arrived for its accomplishment by his incarnation, which was announced to our world by a messenger from the shining ones that wait around the throne of God in heaven. The narrative of this event is very striking. It informs us, that while certain shepherds were watching their flocks at night, probably midnight, they discovered the angel of the Lord suddenly approach them, attended with an inconceivably bright light, called "the glory of the Lord, shining round them." They became exceedingly alarmed, no doubt fearing some awful calamity was at hand. But the angel having come upon an errand of mercy, sought first to allay the shepherds' fears, by introducing the good news of Christ's coming with the important words, "*Fear not.*" He thus prepared their minds to receive the consoling truth, with profit and understanding, for in their fright they would not have been prepared to listen to, or to understand, what was said to them. The way now being fully opened,

the heavenly messenger adds, "For behold—look at the fact I am about to relate with admiration—I bring you good tidings, of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior which is Christ the Lord," &c.

The coming of Christ, at this time, attracted universal attention. Some of his devout servants assembled together at the place of his nativity, to pay him that homage which was due him as the King of kings and Lord of lords. But others as diligently sought to find him that they might destroy his life, fearing that he should occupy the mean palace of earthly grandeur, not knowing that his kingdom was not of this world. But though they were defeated in their vain and cruel attempts upon his life, yet the whole region of country about where he was born presented a most lamentable scene. Children were murdered, and mothers were made to mourn the loss of their beloved ones by the barbarous conduct of the enemies of Christ.

And here we must stop. Time would fail us to advance farther in considering the peculiar and affecting circumstances attending the coming of Christ to open the way of life for guilty sinners.

We now pass on to treat of the second fact in the apostle's saying, viz.: That Christ Jesus came into the world to save sinners. This fact argues,

1. *That mankind are sinners.*—Notwithstanding this fact is most clearly taught in the Scriptures, and corroborated by human conduct, there are many persons, and some public teachers, who would fain believe the contrary sentiment. Or if, by chance, some of them acknowledge the truth, they carefully screen

themselves, under the pretence that they are not conscious of having done anything but to obey the natural desires of the animal system, which they somehow conceive is indispensably necessary, and that, therefore, God does not regard *them* in the light of sinners. They totally reject the idea of human depravity—that the human soul and body are sinful. But Jesus Christ the Savior regarded men such sinners; and more, He viewed the whole human family as natural and practical sinners. And all who regard themselves in any other light must exempt themselves from among that class for whom Christ came and died. This saying argues,

2. *That, as sinners, men are exposed to eternal and irrecoverable ruin.*—If the sinner were in any way competent to save himself, this saying, with all its parallel ones, would be a complication of unparalleled absurdities, unmeaning and false in the extreme. But the very fact that Christ has taken so much pains to save men, unequivocally affirms the utter helplessness of the sinner, and his positive exposure to the avenging wrath of God. It argues that there is a state of certain punishment. For there must be *that* from which men might be saved, or there could be no salvation, no Savior. This saying argues,

3. *That Christ came to save sinners according to a plan consistent with the infinite mind of God.*—The saying reads thus, “Christ Jesus came into the world to save sinners.” It is plainly evident, that there is nothing here to encourage the impenitent sinner to believe that, because Christ came to save him, he shall be saved, let him pursue what course he will; for all can see that the mere coming *to* accomplish

an object is not the doing of it. The minister of Christ might come into a place of Divine worship *to* preach,—*i.e.*, *for the purpose* of preaching, and if no one came to hear him, he might return home without accomplishing the object for which he went to the sanctuary of the Lord. Again, he might come for the same purpose, and find but few there to enjoy the object of his coming, while the great mass, who were inattentive to his ministry, would *deprive themselves* of what he came *to* bestow. The whole Gospel representation of the design of Christ's coming is in perfect keeping with this illustration of the apostle's saying. The case of the feast prepared on the occasion of the marriage of the King's son, is designed by our Lord to illustrate truly and forcibly the object of Christ's coming, and the result of it. The feast was amply prepared—guests were invited, but they refused to enjoy the feast—others were invited, and they accepted and realized the benefit of the provision, *and they only enjoyed it.*

The great supper of the Lamb, the Son of the King of kings, has been prepared by the coming of Christ, and now men are invited; but though the object of spreading it before the needy is *to* satisfy—to save them, yet as the preparation of it is not the reception of it, they only who come to Christ in his appointed way can realize the benefits of his atonement—of his coming to save sinners. This way is repentance towards God, and faith in our Lord Jesus Christ. This saying argues, 4. *That Christ will surely save the humble soul that seeks his mercy and trusts in him for salvation.* There is, upon the very face of this saying, sufficient encouragement to lead

any soul to venture upon Christ with humble confidence in his readiness to save, even to the uttermost. The language of the saying is both definite and indiscriminate. It is definite in that it clearly and particularly refers to the salvation of *sinners*. And it is indiscriminate in that it speaks of the salvation of sinners without specifying any particular class of transgressors. And the apostle adds, for the encouragement of the most atrocious sinner who comes to Christ, that, as the *Chief* of sinners, *he* was saved. So that none need despair of Divine clemency if they will only apply for it. It must be heart-cheering to the disconsolate inquirer after salvation to know that, of all the variety of cases presented in the gospel, not one soul failed to receive the favor of Christ when sought in sincerity and faith. It is true, in one or two instances, he delayed bestowing the blessing desired, but that was done more for the purpose of trying the faith of the inquirer, than with the intention to withhold altogether the object. And so it may be now. The truly penitent may pray, and try to believe, and use every means in his power, which God requires, for weeks and months, and yet not receive the clear evidence of his acceptance with the Savior; still that is no evidence against him. For doubtless God sees that, for reasons best known to himself, it is finally far better for some to receive the evidence of their conversion, gradually, or after long experience of darkness, than to be ushered suddenly into the light of new-born souls. The truly penitent sinner may take it for granted, that he shall not be left to linger out a miserable existence. God, who has begun the good work, will surely carry it on to

perfection. He commences no work without finishing it. When he began to create the world he completed every part of it, so that he could pronounce it all *good*—perfect—and when he undertook to redeem sinners by the sacrifice of his only begotten Son, He overruled every dispensation of his providence, and every evil device of his enemies, to accomplish the important undertaking. And shall He fail to save you, O fellow-sinner, on whom He has already bestowed so much labor as to provide a ransom for your soul, and whom He has been so long convincing of sin? Be assured then, dear sinner, that however gloomy your case may appear to you now, if you earnestly seek the Lord you will surely find him to the joy of your soul. Continue to look at this saying until you fully realize the important fact contained in it, that, as a penitent sinner *your salvation* is the very object of Christ's mission to our world.

Having sufficiently treated of the two principal points embraced in the apostle's saying, we come now to consider

II. THE CHARACTER OF THIS SAYING. *It is faithful.*—By this saying being faithful we understand the apostle to affirm, that it is a well-established fact or truth that Jesus Christ is the Savior of sinners.

It is evident that this saying is true,

1. *Because God has affirmed it.* The Scriptures, in a variety of forms, declares the faithfulness of God. And Jesus Christ is called "the true God and eternal life." It is by his Spirit that the apostle received a revelation of the facts which he communicates to the Christian Church. This saying, then, having originated in the mind that was "*full,*" not

only "of grace," but also "of *truth*," must contain an indisputable fact. It is not the result of the vain imagination of a diseased head, or the false sentiment of a corrupt heart. God is true altogether. He neither thinks, says, nor does anything but what may be relied on by the most incredulous. There is no case of the awakened sinner so alarming but what he may securely trust in the truth of this saying. There is plainly stamped upon it the indelible testimony of the Holy Spirit. God cannot lie. For he not only hates all liars and threatens to punish them with his eternal wrath; but he regards with special approbation all who speak the truth from the heart.

This saying is plainly true,

2. *Because it perfectly harmonizes with the whole tenor of Scripture facts on this subject.* From the first promise of the coming of Christ, down to the close of Divine revelation, the lost race of Adam have been invited to look unto him, in whom alone we can obtain redemption. The language of Christ in the Old Testament Scriptures is, "Look unto me and be ye saved all the ends of the earth: for I am God, and there is none else."

The New Testament, however, is the fullest and clearest on this point, as the Christian dispensation enjoys the latter-day glory. The coming of Christ having been accomplished, we might reasonably expect more complete intelligence respecting the Savior than would be communicated under a dispensation of types and shadows, as was the Old Testament economy. Hence, when Christ was upon the earth, he said to the anxious inquirer after holiness and happiness, "Come unto me all ye that labor, and are heavy

laden, and I will give you rest," &c., &c. And the apostle John affirms of him, "*As many as received him, to them* gave he power to become the sons of God, even to them that believe on his name." At one time our Savior affirms, "I came not to call the righteous *but sinners to repentance.*" And again he says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how (*i.e.* disposed) to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." The import of this instruction is, that no civilized parent, though a sinner, whether penitent or impenitent, will so far depart from the spirit of humanity, as to aggravate his hungry child that asketh food, by giving him a *stone*, or, what is worse, give him a *serpent* or *scorpion*, that would not only not satisfy its hunger, but would injure him if it did not destroy his life. Therefore, dear sinner, take it for granted, that, as your heavenly Father is far superior to you in consistent benevolence, he is more ready to give you salvation, the work of the Holy Spirit, if you ask him, than you are to satisfy the wants of your children when they apply to you for food.

What more need be said in evidence of the truth or faithfulness of the saying, that Christ Jesus came into the world to save sinners? It is merely necessary

to cite the pentecostal season when several thousand of just such penitent sinners as you are, and as the saying embraces, were converted to God—saved by Christ. And they, too, were converted in the short space of a few hours from the time that they heard the Gospel. They were saved through faith in the willingness and ability of Christ to save *them*. And you may be saved by Christ by believing the same *now*. For God, by the apostle, says: “Behold, *now* is the accepted time; *behold now is the day of salvation.*”

We now come to consider,—

III. THE EXTENT OF THE CLAIM OF THIS FAITHFUL SAYING. *It is worthy of universal reception.*

A saying so full of import and interest is alike worthy the attention of all classes and ages of the human family. It is perfectly adapted to the pressing wants and infirmities of the aged. It is well calculated to direct the vigorous mind of the young. It is designed to increase the wealth of the rich, and is not beneath his dignity, it having been uttered by Him who claims the whole universe as his property. It condescends to raise the poor and despised to an heirship of heaven, and a joint heirship with Jesus Christ. It is a suitable subject for the wisest, the most learned to investigate—for surely what the eternal, infinite mind of God regards important enough to be recorded, far more, to be perpetuated age after age, cannot be too mean for the most gigantic minds of his earthly intelligences. It is so simple, so easily understood, that the ignorant may be instructed by it in the way to eternal life. It is susceptible of the keenest scrutiny of the bitterest foe, the most subtle

infidel, and is competent to force its way to the most abandoned sinner's heart. It is ever new, so that it is suited to every age of the world. It has no respect to persons, sex, or color, so that none can plead excuse from its demands. It is as faithful to the heathen—the savage, as to the civilized—the Christian. It claims as much respect from the living and the healthy, as from the diseased and dying, so that while it is the afflicted man's companion and monitor and comforter, it makes most urgent and reasonable appeals to those who enjoy this life in their full strength and glory.

This saying is worthy to be received by all men, *intellectually, practically, and experimentally.*

1. *Intellectually.* The inspired apostle Paul assures us that, “*Without faith it is impossible to please God;*” and then adds, “for he that cometh to God *must believe that he is,* and that he is a rewarder of them that diligently seek him.” And again he says, “Faith cometh by hearing, and hearing by the word of God.” Thus we know the necessity of having faith in God, and also in what particulars we are to believe. The faith of hearing is the intellectual assent to a truth which we hear or read. But, however necessary this kind of faith is, if it be alone—*i. e.*, without a corresponding action, it is dead, and hence, as such, it is of but little value. So that a man may perfectly understand the import of the apostle's saying, and he may even give his assent to the whole truth embraced in it, and yet be destitute of the enjoyment which it is designed to communicate.

2. We now come to consider the *practical* reception of this saying. Our Lord, in the close of his Sermon on the Mount, most clearly illustrates this

point. It reads thus : “ Therefore, *whosoever heareth these sayings of mine, and doeth them*, I will liken him unto a wise man, which built his house *upon a rock* ; and the rain descended, and the floods came, and the wind blew, and beat upon that house, *and it fell not ; for it was founded upon a rock*. And every one that *heareth these sayings of mine, and doeth them not*, shall be likened unto a foolish man, which built his house *upon the sand*. And the rain descended, and the floods came, and the winds blew, and beat upon that house, *and it fell ; and great was the fall of it.*” Christ thus shows, that his sayings, however pungent and true, could take no effect in the heart of that man, who merely receives the truth intellectually. And the apostle James illustrates the same fact as follows : “ *Be ye doers of the word, and not hearers only*, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth *himself*, and goeth his way, and straightway *forgetteth what manner of man he was*. But whoso looketh into the perfect law of liberty, and continueth therein, *he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*” Thus we have the concurrent testimony of Christ and an inspired apostle, to confirm the fact that man must connect consistent practice with an intelligent view of truth and duty. The man who is a *doer* of the saying, that Christ Jesus came into the world to save sinners, is he that applies to this Savior for full proof of this fact in securing his own salvation.

3. This saying is not only to be received intellectually and practically, but also *experimentally*—*i. e.*, the

sinner is *to experience for himself*, that Christ Jesus came into the world to save *him*. This is the most profitable disposal which the sincere inquirer can possibly make of this saying. And this he can enjoy by applying to the Holy Spirit which sanctifies the heart, and qualifies the renewed soul properly to appreciate his Savior and his Divine mission to our world, and this saying, which announces the object of his coming.

When our Lord declared to Nicodemus, "Ye must be born again," he did it in view of the fact, that he had come into the world to render it possible to be attained. Even so is it now. He that has informed the sinner that there is salvation, amply provided for all who repent and believe, and has also furnished the means to be employed in receiving it; has, by every motive of the Gospel, required the sinner to accept of that salvation, by happy experience, which, if enjoyed, will furnish the humble soul that evidence of his sins being forgiven, as to assure him of an interest in the eternal weight of glory which shall be revealed at the last day, unto all who have received his sayings or truths practically and experimentally.

The salvation spoken of in the text, comprises all that the regenerated soul is capable of receiving and enjoying in time and in eternity. And regeneration, or the new birth of the soul, which is the foundation of all the salvation that the converted sinner experiences, is that mysterious work of purification wrought in the human heart, by the Holy Spirit, which no one can realize but he who receives it.

Dear sinner, are you now ready to receive his saying, so full of interest for your eternal welfare? Will you accept it in the manner which has been presented?

Or do you still hesitate fearing to venture upon such a Savior as Christ Jesus is, who holds so great encouragement for you? Or is your heart so hard that you cannot be moved to view its plague as the ruin to which you are exposed, while you refuse to receive this saying in all its force? May the Lord *now* lead you fully to realize your need of a Savior, that you may be induced to apply to him in good earnest, for pardon of all your many aggravated sins, that you may enjoy his salvation in all its fulness and glory—so that, when he comes to judge the nations of the earth, you shall escape his wrath, and be accounted one of his most precious jewels. For O, dear sinner! should *his* wrath be kindled against you, it would sink your guilty soul to the lowest hell. And why? Because he now stands as a ready Savior, a sure advocate in the court of heaven, *to* save you. But should you refuse him—or neglect his sayings—his invitations, O what lamentations, what regret must follow your lost soul *eternally*, while you shall be obliged to look upon him whom you pierced by your sins, and deadly wounded by refusing to receive him as your Savior!

LECTURE VII.

SUBJECT: THE EFFICIENCY, UNDER GOD, OF HUMAN INSTRUMENTALITY.

James 5 : 20. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

These words of the inspired apostle are very striking, and full of import. They teach us the importance of the sinner's conversion to God, which lies in the saving a *soul* from *death*, and in hiding a multitude of sins—*i. e.*, the penitent sinner's crimes are blotted out, they are hid from his view—so that he cannot see them to his condemnation; and besides, by his conversion, he is prevented from committing for the future a multitude of sins. This text also shows us our responsibility, as Christians, in the salvation of sinners. It assumes the fact that God has morally qualified each of his subjects of grace, to labor in his strength to secure the conversion of sinners from error and ruin. And the encouragement is held out, with the strongest possible motive, to invite to Christianity. "Let him know or be assured, that, if he succeed in winning a soul to Christ, he shall be the means of accomplishing a work which could not be secured by the sacrificing of the whole world." O what an enterprise is that to be engaged in, which saves immortal beings from eternal despair! It is generally regarded a noble calling to be a successful physician, in

saving human life, in arresting disease, and continuing mortal existence a little longer. But what is that, when compared with being the means of arresting the disease of everlasting death, and of qualifying the soul to enjoy the blessings of eternal felicity at God's right hand? In this lecture, we design to make several affectionate appeals, which we trust will be kindly and profitably received.

And, 1. TO MINISTERS OF THE GOSPEL. Beloved brethren: Allow one in common labor with you to admonish you to continue that ministerial faithfulness, which is so essential and so efficient in winning immortal souls to Christ. If the souls of men are of immense value, as we have labored to prove—and as you believe—and if they are liable every day to plunge into eternal despair without the renewing grace of God; and if Jesus Christ, who has committed to us the ministry of reconciliation, has given himself for them, and is ever ready to save them that believe on him, and to aid us in our important work—and if the impenitent are so depraved as easily to follow after the pernicious influences of their own hearts, of other wicked men and of devils, how important that we give them line upon line, precept upon precept—be instant in season and out of season—labor constantly, perseveringly, and variously, in order to save them. We should preach often, and energetically—pray fervently for them—watch over their conduct, their company, their religious views; and, as the case may require, faithfully admonish them, individually as well as collectively. *Our business is to save souls.* All we say and do, should be with this object in view. Let us beware of that emulation, that unholy ambition which

too often linger about us in our efforts to win souls. Party spirit, and desire to excel and to rule, have crushed some of the brightest ornaments that ever shone in the christian ministry, and rendered their mightiest efforts ineffectual. *Let us labor for souls as those who shall soon be called to give up our stewardship, and render a strict account to God, of the talents given us for improvement in his service.* Let us enter the sacred desk with the thought that this may be my last sermon, and how can I answer to God my employer, if I aim not to save souls to-day through it? And so of every effort we make for the same object. Souls! souls! undying souls! Souls liable to dwell in eternal misery! should be uppermost in our minds—in all our preparations for the pulpit—in all our lectures—in all our praying circles—in all our visits—in all our transactions with men. If we entertain such feelings, we shall glorify God in our ministry. For said Christ to his disciples: “Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.” We are to manifest our calling to be of Christ, by glorifying God in the salvation of souls. But, above all, let us labor to save our own souls, for they are as valuable to us as the souls of the congregation are to them. The chief of the apostles felt the necessity of keeping his own soul, while he labored to save others, lest, in his assiduous attention to benefit them, he should neglect himself, so as to become a castaway. And surely we are in no less danger than he was—indeed, in this popular age of the Church and of the world, we require more vigilance, more care, more watchfulness, more jealousy over our hearts, lest some root of bitterness spring up

and trouble us, and cause us to reproach our glorious Head.

2. *To Parents.*—The relation of parents and children is the nearest and strongest that engages the attention and sympathy of man. What will a parent not do to save her offspring from a devourer? She places the most implicit confidence in the veracity of her own child, even in the face of opposing circumstances. She will defend it against the fiercest assaults, or the most confirmed accusations. The parents' *love* for their children is ardent—they feel a deep interest for their welfare, not only in childhood, but as they advance in life. Great care is taken to educate them so as to enable them to appear respectable and intelligent in society, and to conduct the business of this life. No pains are spared to select a suitable occupation for them, by which they may secure a livelihood. Everything within their power is done to meet present demands. If the least indication of approaching disease or death appears, medical assistance is immediately procured—remedy is directly applied to heal a wound—to ease a pain, or to remove affliction of whatever nature or degree. All this is done for the poor, decaying, perishing *body*, while, by too many, the undying soul, diseased unto eternal pain, is cared for but very little. Year after year pass away without any attention being paid to the miserable soul, the most important part of the whole being. This is not, however, the case with all parents, but it is with the great mass of them.

Dear parents, if the souls of your children are as valuable as even the limits of this part of the treatise shows, then indeed God has committed to your care

a treasure of great worth. He has sent those immortal beings into your respective family circle to be trained up in the nurture and admonition of the Lord. You should feel the awful weight of your responsibility growing out of your relation to your offspring. It is not enough that you educate and provide for them, so as to render them respectable in general society. Your main business is to be instrumental in qualifying them to exert a moral and religious influence in this world, and for a seat at God's right hand in the world to come. It has become a universal custom to send children to the Sabbath school to be religiously instructed. *This is right*; and every parent should feel morally bound to thus patronise this noble enterprise. But, it is to be feared, that, with many professedly *pious* parents, the duty of religious training stops here. *This is wrong*. They only in part answer their responsibility to God and to their children, when they commit the whole work of pious instruction to others. And besides, they who do so, lose a great share of moral influence, which, as parents, they ought to exert over their own children. Indeed, those children that receive religious training at home, are generally far more respectful to parents and to one another than those that are neglected at home.

If you would have your children mighty in the Scriptures, teach them *the truths of the Bible*. You, who are acquainted with the moral law of God (and who cannot be with the Bible in his possession?) are commanded to teach it diligently unto your children. Hear the voice of God on this matter from the mouth of his inspired servant Moses. Deut. 6 : 6, 7—" And

these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (See the contexts.) Thus we learn that it is the duty of parents, first to impress the law of God upon their own hearts, and then to teach that law diligently to their family *at all times*—when in the house—when walking abroad—when about to retire to rest—when we have risen up, and always. For want of strict attention to this part of duty, many a pious parent mourns over the dissipation of heaven-daring children. God, by his inspired penman, uttered a truth when he said, "Train up a child in the way he should go, and when he is old he will not depart from it." There is no child, however naturally averse to piety he may be, but that, if taught *repeatedly* the moral law, will become so impressed with the Divine claims, as to fear to offend Him who thunders in the heavens and holds the eternal destinies of men at His own all-wise disposal.

Not only should the moral law be taught in the family, but the *whole* Bible, embracing its history, biography, the dealings of God with men of both characters, threatenings, promises, doctrines, precepts, and especially about Christ—who he is, prophecies of his coming, their fulfilment, circumstances of his mission, his death, resurrection, ascension, his mediation, his position as final Judge, as the joy of his saints in heaven, and as the occasion of the misery of the lost in hell—*i. e.*, "they shall look on him whom they pierced,

and wail *because* of him." If he was out of their sight they might be comparatively happy, &c.

Teach them *practical piety*. Explain to them the nature and consequences of sin, also of holiness, and its results in this life and the life to come. Cause them to *feel* their accountability to God, their own sinfulness, their guilt. Affect their hearts as well as enlighten their understandings; don't leave them without a deep impression of the necessity of their repentance and salvation. Lead them to realize that God knows their thoughts, motives, words, and secret, as well as public acts. Converse frequently with them of the love of God, as manifest in creation and preservation of all things, especially of mankind, in redemption, in final salvation, in the means of grace adapted to their wants, and suitable for the accomplishment of the end. Cause them to set a high value on the institutions of the Gospel, the moral and religious enterprises which are to evangelize the world, such as the societies in operation for the spreading of Bibles, religious books and tracts, missions foreign and home, Sabbath schools, and every other good cause in which the rising generation should become deeply interested. Let them occasionally accompany you to the public meetings held for the promotion of each of those institutions. Take them frequently to the various religious meetings connected with your respective church—not only on the Sabbath, but during the week—cause them to notice the various events of Divine providence respecting themselves and others. Teach them their duty and obligations to their parents, to teachers, to one another, to servants, and to all other persons, to be obedient, respect-

ful, kind, benevolent, sympathizing. Impress their minds with the love of God in these particulars, especially of obedience and sympathy. Occasionally take them to the abodes of the poor and afflicted, and relate to them what you know of suffering humanity elsewhere, and draw the contrast with their circumstances. Thus lead them to be grateful to God and benevolent to the distressed, and be sure to furnish them the means to do what their tender sympathies and your judgment suggest for the cause of Christ and for the afflicted. Should they at any time offend you, lead them to repentance towards God, who they should know is also offended.

Your example before your children should be such as to lead them to practice true virtue. Therefore avoid passionate expressions, manners, looks. Neither say nor do anything that would counteract the moral influence you would exert by your religious instruction. Remember the *souls* of your children are at stake.

Besides your pious example, so essential to impress their minds favorably of the Christian religion, don't forget to remember the case of each one especially before God in your secret devotions. He promises happy results from the faithful, fervent prayers of the righteous. Answers to your prayers, if not realized to you while you live, may, long after your praying breath has ceased, be poured down upon your immortal offspring to the joy and salvation of their souls. They should often, especially while very young, be prayed *with* as well as *for*. Take them into secret with you, where they may witness your humble and earnest devotions for them, *and they will never forget*

it. Pardon the writer if he says he knows it by happy experience. They should be taught *how to pray*—*i. e.*, how to *make* prayers suitable to their necessities. This you may do by convincing them of their sins—cause them to recall, every evening, the sins they have committed during the day—and in the morning lead them to praise God for his merciful preservation through the night, and to pray for his guidance, protection, and blessings through the day. Relate to them the interest Christ their Savior takes in children who come to him; repeat his promises to hear prayer and to save all who call upon him in sincerity and faith. This should all be done in view of the worth of their undying souls, which no parent is willing they should lose. Further, if you value the souls of your children, *direct their course of conduct.* Regulate the expense and style of their *dress*, as parents who are accountable to God for the cherishing of the pride and extravagance of your children. But few parents realize how much they contribute towards the eternal ruin of the souls of their offspring by indulging them to carry out that haughtiness and thirst for external appearances which tend to licentiousness, want, crime, and final misery. The parent is responsible for the child's conduct in this particular, so long as it is under parental authority. You should also choose their *company*. See to it, oh parents, that your children associate not with those whose morals or principles are not known by you, or are so depraved as not to ensure you good influence for your children. Superintend in some measure their *amusements*. Be sparing in giving them *parties of pleasure*, as the amusements and parties they enjoy are calcu-

lated to divert their minds from the one thing needful, and cause them to satisfy the anxieties of an awakened conscience in the pursuit of those pleasures which only aggravate the case. To say the least of them, *they do not at all promote the salvation of the soul.*

Teach them to be *industrious*. Indolence has come to be as prevalent among the youth of this generation, as industry was characteristic of former ages. And, as a natural consequence, immorality and infidelity ensue. Dear parents, if you would save your children's souls, if you would have them virtuous and happy, don't suffer them to grow up in idleness. Affluence, or ill-health, or *fashion*, form no excuse for indulgence in doing nothing. If you value the soul of your offspring, cause them to be industrious, in at least securing the one thing needful—in saving their souls from the wrath of the Lamb, and in doing good to others. "Don't neglect to bring them up in the nurture and admonition of the Lord."

3. *To Sabbath School Teachers.* My dear fellow-laborers in the cause of Christ, permit one who, having once occupied your position, knows how to sympathize with you, to address you respecting the weighty responsibility you have assumed. You doubtless feel that it is not a small matter to be a *faithful* Sabbath School Teacher, to whom is committed the training of youthful minds for future usefulness and happiness on earth, and for eternal glory in Heaven. God, in his all-wise providence, has called you to this work. To him, as supreme, you are responsible for the manner in which you discharge your duty. While engaged in your pious efforts to save

your scholars, feel that what you do must be done with your might, judiciously, and with reference to the glory of God. Adopt the feelings of Christ when he said, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." Realize that soon it will be said to you, "Give account of thy stewardship, for thou mayest be no longer steward." The parents of the children under your charge have submitted to you the work of instilling right sentiments into the minds of those children, and of so directing their conduct, and affecting their hearts, as to lead them to Christ, their rock of eternal safety. In view of these facts, you are no doubt often led to inquire, "Who is sufficient for these things?" Your only strength, then, is in Christ. For while he says "*without me ye can do nothing,*" Paul affirms, and so you may feel, "I can do *all things through Christ* who strengtheneth me." You need scarcely be reminded that your labor of love is not confined to the Sabbath nor in the presence of your immortal charge; for besides a godly walk and upright conversation before them, you should feel under peculiar obligation to remember each one, as his or her case requires, at the throne of heavenly grace, imploring the mercy of God in their behalf. *Don't think of anything short of their salvation in Christ.* Religious instruction is good and indispensable for them. But let it be of such a character as to impress their *hearts*. Aim at the conversion of the soul of each scholar; for without this, all your efforts will be discouraging to you, and of little avail to them. O! consider the infinite value of one soul committed to you. If only *one* such soul is lost, *no-*

thing can *redeem* it! And feel, that on *you* greatly depends its salvation. It is given to you that you may be the means of saving it. And who can conceive the glory that awaits the faithful teacher, who, by his pious and persevering labors is instrumental in saving one soul from hell and into heaven? And how much more blessed shall he be that turns *many* to righteousness. Dear teachers, let it be deeply impressed upon your minds that every soul committed to you is a precious jewel that *must* be saved. Don't be satisfied until your *whole* respective class is truly converted to God. Employ every means within your power for this end. And be sure that while you diligently do your part, you seek the superior power of the Holy Spirit, *who alone can convert the soul*. Much that is said in the address to parents will apply to you, especially respecting religious instruction and its object.

4. *To all instructors of youth.* My dear friends, being somewhat acquainted with the peculiar circumstances connected with your profession, I cheerfully sympathize with you. I am aware that your labors are not duly appreciated by all your employers. The purity of your motives, and the manner of your government, are occasionally unkindly met and misrepresented. And now and then one may be found who will severely rebuke you for promoting the correct sentiments and practices of your scholars. But notwithstanding all this, your obligations to God, and, under him, to those committed to you for scientific training, are as binding as though all were favorable to your proceedings. You should feel, and try to impress the parents with the fact, that, when a child enters

your school, he is wholly subject to your influence while under your care; and that you are morally bound to teach them to fear God, respect man, and save their souls, as well as to secure a scientific education. Your business should be to educate them to become pious and morally useful citizens, as well as to be intelligent statesmen, merchants, mechanics, farmers, &c.

Your students have parents of different characters, principles, and influence, and hence it is highly important *that you take special care of their souls*. For what they fail to receive at home you may afford them at school. And that, too, in the short space of half an hour's time each day, which might result in a long *eternity* of glory to them and to you, and perhaps to their parents. Your ability and influence in a community have an inconceivable amount of power for good or for evil. Both the parents and the children look up to you for such consistent deportment, in whatever circle you move, as shall be worthy of imitation. And the great mass of your employers anticipate that you are morally competent to mould the mind for heaven as well as for earth. And if you are deficient in this, O, think of the value of your own soul! and how much real profit *you* are losing! and, consider the weight of responsibility which you have, and yet are not able to answer it! Think, that whereas you might be the means of eternally saving your scholars, and perhaps their parents, as you now are, your influence tends directly to the contrary result. And, taking it for granted that the old adage is a true one—"A word to the wise is sufficient"—you will receive this friendly admonition with that

spirit and profit which true wisdom would dictate to persons of the intelligence which usually characterize those occupying your position in the literary world.

When we consider the shortness and uncertainty of human life, and the various casualties incident to our earthly career, by which the mind is liable to be arrested in its scientific pursuits, we cannot but feel that too much attention is paid to the cultivation of the arts and sciences, to the total neglect of enriching the souls of our youth with the knowledge of the truth—the heavenly graces of the Holy Spirit. Scientific pursuits are good, and ought to be cherished in the youthful mind, but not to the omission of the weightier matters of the imperishable soul.

5. TO SUPERINTENDENTS, MATRONS, AND OTHERS, who have the oversight of immortal souls, that are left alone, without any others to care for their souls, having not the fond attention and pious education of interested parents. Above all others, such children have a special claim to the attention and guidance of their guardians. If left to pursue their own way, they will be more liable to fall an easy prey to the destroyer, the infidel, and the licentious, than any other class of children. They are more apt to suspect themselves neglected, whether they are or not, and hence their case requires more sympathy, lest they become desperate and run greedily into ruin. They are generally poor and dependent, hence they are inclined to regard themselves subjects of oppression and imposition. But a religious training will lay the foundation for gratitude and love, and respect for their benefactors, and qualify them for good and useful citizens; and, under the Holy Spirit's influence, it will fit them

for the nobler and more glorious employment and joys of heaven. The labor to be bestowed upon many of such children is unquestionably greater than if they had received proper training, before necessity placed them under your care ; but the result will be more evident to you, if faithful to them, than would appear in others of a different character. Seek to *save their souls*, and not merely to make them realize your authority, and respect you, and you will secure the whole. For they that fear God, honor and respect those to whom He, in his providence, has given authority to govern. But, aside from the personal advantage you would derive from the discharge of your duty towards them, you should deeply weigh the important *responsibility* resting upon you, in view of the many immortal subjects of God's general kingdom, which he has selected for you to their moral improvement. Feel that you are promoting the best interests of God's government, by causing the young to become the early recipients of his favor, and the sincere lovers of his divine royalty, and the faithful and willing subjects of his kingdom. In a word, the hints which have been given to parents and teachers will apply to you with equal force, for you occupy their position ; hence your responsibility is the same, and if faithful, "Verily you shall not lose your reward."

6. *To Christians in general, and to Churches.* Beloved brethren : You are doubtless aware, that Christ and the early Christians manifested special regard for the rising generation, that were to occupy the places of their fathers. And, would you have the Church of Christ perpetuated and prosper ? If so, labor to save the youth in your respective communities. Have spe-

cial reference *to their souls* in all your efforts to do good. Counteract the immoral influence of infidelity of every grade, and crime of every species, which are engendered through vain and irreligious publications, lectures, combinations, &c. Furnish them a good supply of different religious books, tracts, papers, &c., so as to pre-occupy the mind with divine truth, which will have a tendency not only to present a barrier against vice and infidelity, but will also, under the divine sanction, lead them to Christ and to the Church. Besides this, *perpetuate* Sabbath schools in your several districts, where it is not convenient for the children to meet in one place. It is very common, in the country especially, to discontinue the Sabbath schools during the winter, because of the inclemency of the season, the shortness of the days, &c. But it is wrong. Upon the same principle, and with much more propriety, there should be no winter schools for week days. But instead of that, greater calculations are made to have *large* schools during the winter and that too, with the majority of *small* children. Well, if such schools can be sustained five or six days in the week, is it not wrong to urge any excuse for suspending the Sabbath school, which occupies only *one hour* on the Lord's day, for the *religious* education of immortal *souls*? No church, at the present day, can long exist without a Sabbath school. Go where you may, you will *invariably* find corrupt, dead, dwindling churches, when, for a few years, they have altogether neglected this important institution. Indeed, the youth themselves are too fond of the Sabbath school to attend church where it is not sustained. Hence, they will either go away several miles to church, or roam

the fields, or seek forbidden company, on the Sabbaths. Therefore, if you would preserve the Church, and save the souls of the children in your vicinity, many of whom have wicked parents, continue the Sabbath school enterprise. And if at any time it seems to fail in interest, adopt favorable measures to make it more attractive and useful. Be well supplied with a variety of reading books for the children, by means of which you interest, and may save both them and their parents.

7. TO PHYSICIANS. Respected friends: No profession or occupation assumes so great a responsibility as yours. In the all-wise providence of God, you have, so far as instruments are concerned, the control of human life, on which the immortal souls of your patients greatly depend for their favorable seasons, to secure that mercy which cannot be obtained after death. Being often called to visit the sick and dying, you have frequent opportunities to lay before them their spiritual condition, and refer them to the Great Physician of souls, who alone can save them when your remedies shall have failed.

We are aware of your delicacy thus to deal with your patients. And many of your profession strongly remonstrate against such a course, even for others to pursue. But, as intelligent Christians, you are bound to administer to the spiritual malady of the diseased soul, as well as to the afflicted body, and much more so, for with even your best endeavors, the body must yield to disease and death; but, by your timely, faithful, persevering efforts, you have far greater encouragement of succeeding to win the undying soul to Christ. And, O, think of the value of *one* such soul,

and consider, that the patient places the utmost confidence in your skill, and in your opinion as to his recovery; and that if, through fear or prejudice, you do not apprise him of his near approach to the eternal world, you may virtually suffer him to go down to eternal despair unheeded, or unconscious of his real condition, as to his disease and speedy dissolution. A word from the attending physician would often be more favorably received by the patient, and have a deeper impression upon his mind, than labored efforts from almost any other source. Then do not refuse this friendly advice; and if you must neglect any part of your duty, do not omit that which relates to the miserable souls of your patients.

7. *To Christian Seamen and Soldiers.*—Dear brethren, your condition is such as to call for the kindest sympathies and most earnest solicitude of a Christian heart. You are ever in danger both temporarily and spiritually. You are always more or less surrounded with enemies to your present or future life. You are obliged to live continually in a state of warfare with infuriated men or opposing elements. You are deprived of many of the enjoyments which others realize. You are often denied the religious privileges which are lavished upon those who appreciate them less. But, notwithstanding all this, you have a large share of influence which others, more highly favored, do not possess. In the all-wise providence of God, you are called to visit various sections of our world, and to mingle with all classes of men. Hence, you have frequent and favorable opportunities to spread the knowledge of Divine truth, by which you may be the means of counteracting infidelity and vice in all

their forms, and be instrumental in the conversion of sinners to God. Unfortunately for you, you are generally obliged to associate with men of debased passions and habitual profanity. Your righteous souls are often vexed and grieved at their wickedness in the things of eternity. But, on this very account, you are loudly called, not only to show forth the image of Christ in your whole demeanor, but also, kindly and faithfully, to instruct, reprove, and rebuke them with all long-suffering and patience. Have a special object to the salvation of their souls. Fear not their curses. Pay no attention to their apparent indifference, or hardness, or increased wickedness under your labors; for rely upon it, Satan rages more furiously in the hearts of those whom he is about to lose, than he does in the more secure victims of his deceit.

You may do much toward the salvation of souls, by pursuing the course which we have urged upon pious parents. And as you have to deal with men who are susceptible of being "reasoned with of righteousness, temperance, and a judgment to come," and as they are often disposed to converse on these subjects, you should be well prepared with the *sword of the Spirit*, the word of God, and *lean not too much to your own understanding*. Seek Divine aid and sanction to meet your foes successfully, and then you shall realize the truth of that saying, "No weapon formed against you shall prosper."

When you are dealing with subtle, equivocating men, adopt the course pursued by our Lord when he was contending with Satan on the Mount. By reading the account of his warfare with that arch-enemy,

in Matt., chap. 4, you will learn, that he *invariably* resisted and conquered his foe with, "Thus it is written," &c.

In your labors for the conversion of sinners to God, you should not be confined merely to your own remarks; but, as occasion may require, supply them with the Bible, and other good books, tracts, &c., which have been instrumental in saving thousands of the souls who have seldom listened to a Gospel sermon. If you have not the means to purchase as many Bibles and tracts as would be necessary to meet your enlarged desires for doing good, the American Bible Society and the American Tract Society will gratuitously supply your wants, and cheerfully encourage you in your labors of love, that "the abundance of the sea may be converted," and that "men may learn war no more."

PART II.

THE CHRISTIAN'S HOPE.

LECTURE I.

THE NATURE AND SUBSTANCE OF THE CHRISTIAN'S HOPE.

1 John 3 : 2—"Beloved now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

THE apostle John, who penned the above sentiment, was well styled the beloved disciple of Christ, for, of all the apostles, he is the loveliest writer and the most famous for recording matters respecting the love of God and man. And, indeed, the manner in which he commences his addresses to the Church must lead even the worst foe to the Bible to admire his amiable spirit. He usually begins his epistles or remarks with, "My little children," "Beloved," or "Well-beloved"—phrases which indicate the deep-toned piety of his heart, and his ardent affection for all who bear the image of Christ, whom he dearly loved and faithfully served, and whose true divinity and character he most clearly delineates, so that the weakest believer may perfectly understand him.

He also most beautifully illustrates the Christian's hope, so as almost to cause the earthly pilgrim to realize himself a possessor of his anticipated glory. The text furnishes a fair sample of his whole train of expressions, in unfolding to the Christian what he is, and what he may expect to be, when Christ shall appear in his glory to receive him.

In our treatment of the nature and substance of the Christian's hope, we deem it important to remind the reader that all hope is not *Christian* hope. It is true, hope, in its abstract sense, is a compound of desire and expectation. This may be enjoyed by the worldling, the licentious, the profligate, and the hypocrite, or deceived professor of religion, as well as by the true believer in Christ. But while the hope of the one originates in, and has respect to, the things of time and sense, and is cherished by the influence of the powers of darkness—the hope of the other—the Christian—is of a higher and more noble source, and is kept in lively exercise through the Divine power of the Eternal Spirit; and its possessor can adopt the language of the Psalmist, and say, “And now, Lord, what wait I for? my hope is in thee.” And he feels to unite with the apostle Paul in the sentiment, “If in this life *only* we have hope in Christ, we are of all men most miserable.”

The true Christian regards his hope founded on the same unerring promises and mercy of God. He feels to enjoy the force of the inspired penman's declaration of the immutability of the promises respecting his hope, as recorded in Heb. 6 : 17, 18. It reads thus : “Wherein God, willing more abundantly to show unto the heirs of promise the immutability

of his counsel, *confirmed it by an oath*; that, by two immutable things, in which it was impossible for God to lie, *we might have a strong consolation*, who have fled for refuge *to lay hold upon the hope set before us.*" The Christian is thus assured that, by the *two* immutable things of God—His *word of promises* and their confirmation by his *oath*—that his hope is securely established in God—in Christ. It is because of such exceedingly great and precious promises from God, that the believer in Christ can confidently hope for the present and the future—for time and for eternity. Such a hope is truly the work of the Holy Spirit. For He is the sanctifier of all the heirs of promise. And it is He who revives and invigorates this lively hope in the souls of his saints.

In the enjoyment of this hope all boasting is excluded, for it is through the abounding grace and mercy of God that we receive it. The means employed to communicate it to the Christian are all of God in Christ. Whatever of faith we exercise in cherishing it, is of the Holy Spirit by the Gospel of the Son of God.

Concerning the nature or properties of this hope, we would remark, that the several sacred writers of the New Testament *variously* describe it; but in no instance do they contradict each other's views of it. They all unite in presenting its true character. Paul, in writing to the Thessalonians, ch. 2: 16, calls it a "*good hope*;" as indeed it is, for several reasons;—1. Because it originates in a good source—in God; it is the gift of God. And the apostle assures us that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." God

is good, and whatever he communicates to his children is good. "For he careth for us, as a father careth for his own son that serveth him." It is a good hope. 2. Because it prompts all who possess it to good thoughts, words, and acts. The apostle John says: "Every one that hath this hope in him, purifies himself, even as Christ is pure," *i. e.*, it leads the Christian to labor to become assimilated into the image of Christ, whose glorious person is to be the model of the spiritual bodies of all his glorified saints. It is a good hope also. 3. Because of its final object. The eternal glory of its possessor.

Peter, in his first epistle (1 : 3), assures us that "through the abundant mercy of God, we are begotten unto a *lively* hope, by the resurrection of Jesus Christ from the dead." It may truly be called a "*lively* hope," for when we contemplate its life-giving power, we realize its tendency to revive and invigorate the drooping spirit of the sojourner, as he travels through this vale of tears, looking for another and a better country—a more glorious inheritance. Christ has made it lively, by his resurrection from the dead. Had he not risen, our hope would have been gloomy in the extreme. And what is more animating to the Christian than the thought of finally rising from the dark cavern of the earth to the glorious light of unclouded day, in the regions of perpetual bliss, to live forever with the Lord of glory, the Head of the Church? It not only promotes lively feelings in the soul, respecting its future realities : but it also incites to lively action, in doing good to others, and in advancing the kingdom of Christ in the earth. The true Christian is a working Christian. Indolence and

vital godliness have no alliance to each other. As the Father, the Son, and the Holy Spirit are ever active in promoting good on the earth, so also are all those who are subject to their united government, and hope to enjoy the fruit of labor.

Solomon informs us, that "the hope of the righteous shall be *gladness*." And David says: "*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God." And Paul says: "We *rejoice* in hope of the glory of God." By all of which we are to understand, that the hope of the true believer causes the soul "to be glad in the Lord all his days." How can we be otherwise than happy in view of eternal glory? We are bound to rejoice in the Lord always, and in all situations. It is said that Abraham believed in hope against hope, see Rom. 4: 18—which the faint-hearted should frequently and prayerfully consider, for they often lose sight of their hope, and fail to rejoice in it. By Abraham's believing in hope against hope, is meant, that against all apparent want of ground of hope, he believed or trusted in the promises which God gave him to excite his hope; so should you, my brethren, though you may be the weakest Christians, rejoice in believing the promises of God, even if the ground of hope *in you* seem to be imperfect—almost lost. Remember that *faith* in Christ and his word, is the confidence of things hoped for. Have confidence in God, then, whatever lack you have in yourselves, so long as you have submitted your hearts to Christ to be saved.

The apostle Paul, in writing to Titus, chap. 2: 13, calls the hope of the Christian a *blessed* hope, viz.: "Looking for that blessed hope and the glorious ap-

pearing of the great God, and our Savior, Jesus Christ." The blessedness of the Christian's hope consists merely in the everlasting blessings which it anticipates. It is true, it is blessed in this life for the Christian to look forward to the appearing of his Savior, the great God; but the happiness and glory of his hope reaches beyond that period, in that it embraces an eternity of the blessedness of enjoying Christ's glorious presence.

Paul was a bold, energetic, and successful advocate of the truths of the Gospel. And it was this hope which he entertained, that encouraged him to press his way onward at all hazards, to endure privations, overcome difficulties, face enemies, and even to look at death with perfect composure. Hence he says: "Hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And at another time he says, "seeing that we have such hope, we use great plainness (or boldness) of speech." It was this hope that gave him great boldness or confidence in prayer, in exhortation, and in preaching, before kings, rulers, and all men. And having been trained a Pharisee of the "straitest sect," he was doubtless well acquainted with the writings of the Old Testament, which so fully express the hope of the righteous in their death. In one place it is written: "The righteous hath hope in his death;" and in another, we are invited to "Mark the perfect man, and behold the upright; for the end of that man is peace." And the devout Psalmist expresses his own experience of strong confidence in this hope, thus: "Yea, though I walk through the valley of the shadow of death, I will fear

no evil ; for thou art with me ; thy rod and thy staff they comfort me." The Christian's hope, then, is a *peaceful* and *triumphant* hope, which the apostle realized, when he expressed his readiness to depart and to be with Christ.

The Christian's hope is also termed a *saving* hope ; Rom. 8 : 24—"For we are saved by hope." By being saved by hope, we are to understand, that, by keeping the object or reality of hope always in view, we are preserved or sustained in the midst of the trials and temptations which beset us in the way to heaven. As we are said to be "kept by the power of God, through faith unto salvation," so also are we kept through the hope which the Holy Ghost has implanted within us, and which he keeps revived in the soul, for its final salvation. This hope is represented by the apostle Paul, as a *helmet* ; by which is meant, that the hope of the Christian enables him to secure his *mind* against any attack of the enemy, whose business it is to present evil *thoughts*, which, if received in the mind, would take effect in the heart, and rob him of his enjoyment and of his holy affections. Again : by this "helmet, the hope of salvation," the Christian "holds fast his confidence unto the end," which has "great recompense of reward to those who cast it not away."

In Heb. 6 : 19, we are informed that "this hope we have as an *anchor* of the soul, both *sure* and *steadfast*, and which entereth into that within the veil." By which, the Christian is encouraged to look beyond this vale of tears, and realize a foretaste of infinite felicity. It affords him a view of that eternal glory which shall be revealed unto all saints, at the

glorious coming of Christ their Savior. It is not an uncertain hope, but sure and steadfast, that as an anchor to the soul, it secures the safety of the heirs of promise within the holy place, the kingdom of heaven, where Christ ever lives to intercede for his people.

Finally, the Christian's hope is not merely the desire and expectation of a heartless visionary; it is that Divine assurance which the Holy Spirit gives to all the subjects of his regenerating power. It is that witness of the Spirit which convinces us that we are born of God, and sealed heirs of an eternal inheritance in heaven. It is the sanctified desire of a regenerate heart, corresponding with the pure, elevated anticipations of a well-directed understanding. I have thus, my dear brethren, endeavored briefly to explain the nature of the Christian's hope, which desires and anticipates future bliss; which originates in God; the properties of which are so full of comfort; and the object of which will be surely realized by every sanctified possessor. For God does not mock his dear children with a delusive or uncertain hope, as Satan does all who submit to his false colorings.

In the further treatment of this subject, we would call your attention, while we consider the substance or reality of the Christian's hope.

It will be readily seen with a mere glance, that there is a wide difference between hope itself and the *substance* of it. Hope longs for, and expects to realize something. But the substance of that expectation is the reality anticipated and desired. A man may hope at some time to be a Christian, and yet eternally remain a stranger to the substance of Chris-

tian experience. He might anticipate the eternal enjoyment of the righteous, but that anticipation would not *be* the desired good.

The substance of the Christian's hope consists, 1. In his being a regenerate child of God, an heir of heaven, and a joint-heir with Christ. All persons are the offspring of God. But all are not regenerated. Hence we make the distinction by the phrase, "regenerate child of God." The apostle informs us that they are the sons of God who are led by his Spirit. Such a one is conscious that his transgressions are forgiven, and his sins so covered, that they appear not to condemn him. Guilt is no longer attached to his soul to harass him day and night as when he was tasting the bitter cup of conviction. Instead of being the subject of Divine displeasure, God has chosen him one of his favorites, on whom to bestow his special care, infinite guidance, and choicest blessings, both temporal and spiritual. He is no longer an alien from the commonwealth of Israel, but is brought nigh unto God, by faith, through our Lord Jesus Christ. "Beloved," says the apostle John, "now are we the sons of God." And St. Paul affirms, "For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The Christian is an heir of a heavenly estate prepared in the Kingdom of Glory without hands by the

infinite skill, unbounded goodness, and almighty power of the Great Architect of heaven and earth. He is joint-heir with the Prince of Life—the only begotten Son of God, by whom, and for whom, all things were made and remain.

This estate comprises all that is grand, and good, and happy. There is nothing in all this mountain of God's holiness to disturb, to make afraid, to hurt, or to dissatisfy. The inhabitants thereof are all pure, innocent, honest, intelligent, rich, and happy. Sickness and death are never felt nor feared in all that region. Evil reports, commotions, calamities, disputings, jealousies, unholy ambition, have no access to the peaceful abodes of the citizens of that country. The honor which God will confer upon his people shall be greatly enhanced by their joint-heirship with his only begotten Son, our Redeemer, whose relation to us will contribute to the perfection of our bliss. He will leave nothing undone to enrich us and present themes for our investigation and contemplation, and call forth our immortal energies to magnify the God of our salvation.

The substance of our hope consists—

2. In our being raised at the resurrection in the likeness of Christ, and of enjoying him for our eternal portion. On this point the Scriptures are very explicit. Paul, in his first Epistle to the Corinthians, 15th chapter, treats conclusively on the resurrection of the dead, and shows very plainly that the righteous shall not only be spiritualized in body, but that that body will assume the same nature and appearance as Christ's glorious body. In the 49th verse he says, "And as we have born the image of the earthly, we

shall also bear the image of the heavenly." In the context he is speaking of Adam and of Christ. In verse 47, he remarks, "The first man (Adam) is of the earth, earthy; the second man is the Lord from heaven." And in his Epistle to the Philippians, he writes thus: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall *change* our vile body, that it may be *fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself."

The devout Psalmist expresses the same hope in the final resurrection, in Psalm 17: 15—"As for me I will behold thy face in righteousness: I shall be satisfied *when I awake with thy likeness.*"

The apostle John is no less confident. His testimony is clear and satisfactory on the subject. His language of Christian affection to the Church, is, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he (Christ) shall appear, *we shall be like him*; for we shall see him as he is." And then adds: "Every man that hath *this hope* in him, purifieth himself even as he (Christ) is pure."

By rising in the image or likeness of Christ we are to understand, that our body shall assume the same pure, spiritual nature with which Christ ascended into heaven. By this it is not meant that every person will look alike any more than they do now. Each one will be known as he now is. The only difference will be in the change from matter to spirit. And in the case of the righteous, they shall be changed morally as well as materially. Like Christ,

their bodies will be free from what now tends to corrupt the mind. The avenues of sin will be closed. The carnal appetites will no more lead the soul to taste forbidden fruit. Their whole being will be spotless, pure, innocent, guiltless. They will know nothing but what is calculated to elevate their affections to the throne of God. They will delight to engage in those employments only which shall honor their Savior. They will desire only that enjoyment which pure intelligences can find in uninterrupted praises to God, and the Lamb that sitteth upon the throne of eternal glory.

The Christian now enjoys much even while he is merely *tasting* of the joys which shall be realized in the world to come. His soul at times feasts on Christ—the manna which came down from Heaven—when he reads or thinks of the dying love of his Savior. But it is with us as the apostle affirms, “Now we see through a glass darkly; but then face to face.” If the dim view of Christ our Savior, through the Gospel, affords us in this life so much pleasure, how great will be our enjoyment when we shall see Him as He is? We shall then realize, as we often do now, the truth of the saying of the proverb, “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” Christ calls his children his friend. And when they behold his countenance in glory, where nothing intervenes to prevent a full view of his smiles, how soul-cheering will be the presence of such a friend! He will be the saints’ light. We are informed in the Book of Revelations, chapters 21 and 22, that, in the City of our God, the place where his honor dwelleth, and which is to be

the inheritance of his people, "There shall be *no night* there; and they need no candle, neither light of the sun; *for the Lamb is the light thereof.*"

We shall not only enjoy him in the fullness of his glory, and dwell in the midst of his light. But he will be the everlasting portion of our souls. From the river that flows from the throne of God and the Lamb, we shall drink and be satisfied. He will be the spiritual sustenance of our immortal being. We shall feed on him and never hunger. It is a source of unspeakable satisfaction to the Christian to know, that what the natural man cannot realize, is revealed unto him by the Holy Spirit, through the Gospel of Christ. It is, indeed, impossible for the *natural* "eye to see, or the ear to hear, or the heart to conceive, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Christ assured his disciples, that, "when the Spirit of truth is come he will guide you into all truth and shew you things to come." But, with all that is revealed, we imperfectly comprehend the things of the world to come. Our spiritual vision is dim. But when this mortal shall put on immortality, and our vile bodies be changed into the image of the glorious body of Christ, then shall we see clearly and comprehend perfectly what is now hid from our view by the mantle of sin and corruption which holds our souls in mortality. The devout poet strikingly expresses the substance of our hope in the following lines:—

“ And must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mouldering in the clay?”

“ God, my Redeemer, lives,
And often, from the skies,
Looks down, and watches all my dus,
Till He shall bid it rise.

“ Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape, and every face,
Look heavenly and divine?

“ These lively hopes we owe
To Jesus' dying love ;
We would adore his grace below,
And sing his power above.

“ O Lord, accept the praise
Of these our humble songs,
Till strains of nobler sound we raise
With our immortal tongues.”

WATTS.

X

LECTURE II.

THE EVIDENCES OF POSSESSING THE CHRISTIAN'S HOPE.

1 John 3: 3. "And every man that hath this hope in him, purifieth himself, even as he is pure."

When the Holy Spirit works in the heart to will and to do according to his good pleasure, and begets within us a lively hope of future glory, he enables us to produce fruit corresponding to that hope. He does not give us so important a treasure to be hid so as not to be able to give a *reason* for entertaining it. There are certain marks of the Christian character, which will more or less manifest themselves in every one who is born of God. For the Lord puts his Spirit within us, and *causes* us to observe his statutes. He plants within the sanctified heart the foundation of those heavenly graces which adorn the humble follower of Christ.

The true believer in Christ is one who has respect to the commandments of God. Hence, Christ says: "Then are ye my friends, if ye do whatsoever I command you." Again: "If ye love me, keep my commandments." (See also 1 John 5: 2, 3.) The commandments of God are two-fold, and are summed up in these two injunctions: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." By this we understand, that

we should love God supremely, above all other objects, whether men or things. We are to give him the noblest affections of our hearts. Our love for him and his kingdom should be so strong, that if we are called to suffer privations or afflictions, we shall readily submit. If his interests require the sacrifice of our worldly portions to sustain them, we freely render to God his own possessions. If He call us to spend our time, our life, and the faculties of our soul and body, we must surrender, obey, and without hesitation, devote our all to his service. Our *mind* must be subservient to his truth, as revealed in the Gospel, and not follow after our own imaginations, preconceived notions, or cunningly devised fables. We are to reverence his name, as too sacred and awful to be triflingly or profanely employed. In order to know whether we really love him supremely or not, we should answer to ourselves such as the following inquiries : Do I continually hunger and thirst after Him, with a strong desire to be like Him? Do I delight to commune with Him, and prefer communion with Him above all others? Is my soul distressed at the hidings of His face, as one that has lost a valuable friend? Do I avoid thinking, saying, or doing any thing that is offensive in His sight, and which is calculated to incur His displeasure? Do I habitually, strictly, and prayerfully observe his sacred institutions, his sanctuary, his ordinances, and the various means of grace? Am I ready at all times freely and liberally to contribute *something* to sustain the religious enterprises which He employs for the consummation of His glory on earth, as in heaven? Do I love His word, search it, and meditate upon it, more than any

other reading matter? Is my confidence in Him and His promises strong and unshaken; or do I suffer my mind to indulge doubts? Do His commandments appear grievous and severe, or do I delight to obey them? In a word, do I have the glory of God in view, in all my concerns with God and men, whether in worship or in business, or in whatever I think, say, or do?

We are not only commanded to love God supremely, but also to love our neighbor as ourself. This is the "love which works no ill to our neighbors," and it is as much a part of that "love which is the fulfilling of the law," as the love we owe to God. Our neighbor is our fellow-creature, whether at home or abroad, with whom we are associated in business or not, relative or not, friend or foe, rich or poor, black or white, bond or free, criminal or innocent, infidel or Christian. The import of the command is: Do unto your neighbor precisely what you would have him do for you, were you placed in his circumstances. With this fact in view, I would more directly call your attention to the duty of *brotherly* love, which not only embraces your duty to all men, and to Christians as men, but also as to God's chosen people, whom He regards as the apple of his eye, and of whom He is specially jealous, even as of the precious jewels of the Redeemer's Crown of rejoicing.

The apostle John, in his epistles, dwells much upon love, and especially upon brotherly love. In one passage, he says: "Beloved, let us love one another; *for love is of God*; and every one that loveth is *born of God*, and knoweth God. He that loveth not, knoweth not God; *for God is love.*" Again: "We

know that we have passed from death unto life, *because we love the brethren.* He that loveth not his brother, *abideth in death.*” And in his Gospel he presents the sentiment of Christ—“*By this shall all men know that ye are my disciples, if ye have love one to another.*” It appears from these portions of Divine truth, that brotherly love is made the *test* of our sincere attachment to Christ. It is the brightest evidence that the Christian can possibly enjoy of his new birth. For we know that the unregenerate heart is opposed, at least in feelings, to God, to the interests of his kingdom, and to his people. But when the Holy Spirit changes the heart, he removes those depraved inclinations, and implants new desires, new feelings; in a word, he gives us His Spirit, which is love. It is true, many of the impenitent are delighted with good discourses, when listening to them; they even take a part in singing, which is an important part of religious services. But, after all, they are forgetful hearers—they are not doers of the word—and, though they may sing with the understanding, they do not connect with it the spirit which is the most essential part of this act of Divine worship; for God is a Spirit, and is only pleased when we worship him in spirit and in truth. A person, then, may be regular in attending religious assemblies, and even take a part in some of the devotions of true worshippers, and yet not feel that brotherly love which always adorns the Christian character. This affection can only be communicated by God. Hence, only they who are born of God know what it is to love as brethren. It is different, too, from that kindred affection felt by natural ties, or combined associations,

or merely convened assemblies. There are various kinds of mutual societies, and even what are termed religious combinations or societies, the members of which have a strong affection for each other. But it is nothing more than "natural affection." The love which is felt by the kindred spirits of the redeemed, is *holy*, disinterested, kind, forbearing, charitable, forgiving, humble, meek, tender of another's reputation and feelings, not selfish, ready to make due allowance for infirmities, not censurable. While it does not require its possessor to sacrifice personal views of doctrine, of duty, of church polity, &c., it influences all to feel alike in religious experience in the main, and to exercise that christian friendship to all who love God, so as to regard each other the members of one family, children of one parent, heirs of one inheritance. It leads one to be faithful in prayer and exhortation, for the edification and spiritual enjoyment of the other. To the real Christian, the *names* which distinguish the several sects are nothing but sounding titles, that have but little attraction. All he wishes to know, is, whether they are the people of God, who are thus united under their respective distinctions. He who really loves those that are born of God, loves them because he sees the image of his blessed Redeemer impressed upon them. And on whomsoever this impress is stamped, he feels that such a one is the temple of the Holy Ghost, however much degraded he may be in the sight of men, on account of circumstances or situations. The rich and the poor, the bond and the free, the learned and the unlearned, the black and the white, the savage and the civilized; all classes, and sexes, and ages, and colors,

who love God and his people, are honored with the indwelling of the Sovereign of the universe, the King of kings, and Lord of lords. And who would despise so honorable a host, though so variously situated? Not he in whose heart dwells the same spirit. Though Christians do not always feel that ardent love for God, and for the souls of their perishing neighbors, and for believers, that they do when first converted, yet they should trust in the Lord and labor continually to keep up this lively feeling of brotherly love in their souls. They should not for a moment indulge doubts respecting their hope in Christ; for what they have enjoyed, and even what little of brotherly love they may feel when in darkness, is an evidence of their being subjects of converting grace. And what if the Lord does hide his face now and then, on account of sins committed or duties neglected: He assures us that "He will never leave us nor forsake us." Only "for a little moment has He hid himself from us; but with everlasting kindness will He return unto us." And, my dear brethren, if you are at any time led to doubt your hope in Christ, examine your hearts, and see whether you can feel to say with the Psalmist, "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." And also ascertain to your own satisfaction, whether you love Christians, and their company, and their devotions, more than the world, its company, and its pleasures. Also try your hearts to know whether the reading of the Scriptures affords you more delight than any other book. And if you find upon *candid* examination—

(i. e., upon an examination which admits not self-condemnation nor self-justification)—that you have more reason to praise God than to despise his promises, begin to thank him for the *least* evidence of your adoption, and not complain that all is dark in your case. God loves the thankful soul, and will bestow greater blessings on it than on one which is always looking on the gloomy side of the picture. Continue to watch and pray, and discharge every other known duty, and you will not fail to rejoice always, in all things.

In treating upon the evidences of a soul possessing a genuine hope in Christ, I have mainly considered the evidences arising from holy love to God and man; not because the Scriptures do not furnish additional proofs, but because what have been considered are sufficient for the end designed. For if a person fulfil the law of love, he will not be wanting in all the fruits of the Spirit which shine forth from every sanctified heart.

It might be well, however, merely to add, that, if we possess the love spoken of, we shall be ready, at all times, to hear, receive, believe, and hold fast the truth in sincerity of soul. Error, in any of its forms or degrees, will be held in abhorrence by us; for it is hateful to God. It will be our highest pleasure to love what God loves, which is truth, and to hate what God abhors, which is error. We shall also labor to be more and more like God in his holy nature, by seeking the sanctifying influences of his Holy Spirit, and ordering all our affairs with Christian discretion, and make the religion of Christ the main business of life, by examining our hearts, correcting our conduct,

guarding against all unholy inclinations, watching our own words that they offend not God or man. We shall be diligent in business, fervent in spirit, and in all serving God; holy and consistent zeal will characterize all our proceedings. We shall constantly labor to enrich our minds with the Word of God, the Holy Scriptures, to treasure them in the memory, apply them to the heart and life, and employ them to render others happy, and holy, and useful. The promises, especially, will be our delightful study, our meat, and our drink. And, finally, if we enjoy this hope and love, we shall be led to cherish strong, unshaken confidence in God and in his Word; at all times, under all circumstances, in all situations. We shall, as the apostle did, anxiously look, and patiently wait for the coming of our Lord Jesus Christ, who shall change our vile bodies, and fashion them like unto his most glorious body;" and not fear "to depart and be with Christ," which is far better than to enjoy this life with all its transient blessings.

LECTURE III.

GOD'S OBJECT IN HUMAN REDEMPTION AND ITS IMPORTANCE.

Phil. 1 : 6. “ *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.*”

IN looking into the plan of salvation, as revealed in the Scriptures, we shall discover that *order* is as distinctly manifest in all that has been done to save man as we may find by investigating the operations of matter in the natural world under the government of the same Almighty ruler. God does nothing without a well-regulated system. Hence, much that he does meets with feelings and expressions of opposition from the enemies of his righteous government, and too often from his professed friends, who owe all they enjoy of his salvation to that order of things which has been parallel with His existence.

The very nature of the Divine existence is such, that he cannot at any time change from what he first intended to do, otherwise he cannot be what he affirms of himself, unchangeable. If he be unchangeable at all, he must be such in his very being—in his mind. And if he purpose to do anything for himself or his creatures, that purpose must be formed in his mind, and hence it must be parallel with his mind, which is eternal. And to suppose that He purposes

now to do what He did not always intend to do, would be attaching to his infinite, immutable mind new thoughts and new purposes, which would at once deny his infinity—his perfection. If he intends *to-day* to save his people, and knows them, he always knew them and always intended to save them. There is not one whom he has redeemed and adopted into his family, but what he eternally meant to save. This may appear to some to be strong meat, but it is in perfect accordance with the Being of God, the perfections of God, the Word of God, and a common sense view of the whole scheme of Redemption.

The plain common sense question is, Did God have a specific object in view in giving his only begotten Son a ransom for sinners, or not? If He did not, then He certainly *once* acted differently from his usual course, and in a matter, too, of more importance than even the creation of the world and its inhabitants. If He did have a specific object in view in saving sinners—that object was that He might have “a chosen generation, a holy nation, a peculiar people; who should show forth the praises of Him who had called them out of darkness into his marvelous light;” and those, too, in whose “*eternal* salvation” he should not be frustrated or disappointed.

It is said of Christ, the Savior of sinners, that he was the Lamb slain from “before the foundation of the world.” The same Scriptures assure us, that the sanctified in heart were chosen in Christ “from the foundation of the world.” Now it must appear plain to every candid mind—however much against natural feelings, sympathies, and corresponding sentiments—that if, in the Divine mind, the Savior was crucified

for sinners, before those sinners existed, it is just as reasonable that the elect should have been chosen in Christ, in the Divine mind, thousands of years before they lived. And to deny the one or the other would be giving the lie to the Holy Spirit. Nay, "Let God be true, and every man a liar." Our unbelief does not alter the *fact* as revealed by God. The whole system of Redemption may be mysterious to us, as is also the Divine existence and many things relating to our future state; but the facts respecting them are undeniable. And for faith in those facts we are responsible, and not for inability to comprehend the mystery that covers them.

Well, if God did give his chosen people to Christ, before the foundation of the world, as the glory, the jewels of his Crown of rejoicing, when he submitted, so long before the suffering, to become the sacrifice for them, it must have been certain in the infinite mind of the Savior that not one of his precious jewels should be lost—not one star of his glorious crown should fall to perdition. The final object of his sufferings and obedience should be secured. The confident language of Christ on this point is too plain to be mistaken. And he was capable of knowing whether he was self-deceived or not—for he knew all things. He remarks in John 6 : 37, 39, 57, "All that the Father giveth me shall come to me; and him that cometh to me, I will *in nowise cast out*. And this is the Father's will which hath sent me, that *of all* which he hath given me, *I should lose nothing*, but should raise it up again at the last day," &c.

Thus we learn that the object God had in view, in the salvation of men, was worthy of just such a

Being as the Scriptures represent him to be. It was the eternal purpose of an infinite God, whose unlimited power and wisdom richly qualify him to accomplish what was parallel with his existence.

And that the salvation of the sinner is important in the mind of God is unquestionable. For there is nothing done by Him which is of a trifling character. All his words and actions are the result of infinite wisdom. His thoughts and ways are not as our thoughts and ways, which are often so imperfect as to need a reconsideration. He is a Being of unity in nature, in perfections, in feelings, in thoughts, in words, and in deeds.

The voice of inspiration is, "The Lord our God is one Lord." Hence, whatever he thinks, says, or does, must be important. And there is no act of the Divine mind and power to which he has attached so much importance as that of human redemption.

Indeed, the high responsibility which God has connected with human instrumentality in the salvation of sinners, strongly argues that it is an important work. This language to the ministry under the Old Testament economy is very striking; for instance, "Son of man, *I have made thee a watchman* unto the house of Israel; *therefore*, hear the word at my mouth, *and give them warning* from me. When I say unto the wicked, Thou shalt surely die; *and thou givest him not warning*, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; *but his blood will I require at thine hand*. *Yet if thou warn* the wicked, and he turn not from his wickedness, nor from his

wicked ways, *he shall die in his iniquity; but thou hast delivered thy soul.*”

This presents a solemn view of the position which the ministry sustained under the law. If they faithfully warned the sinner, they enjoyed a conscience void of offence towards God and man. But if they were negligent of the duty imposed upon them, the fearful consequences rested upon both them and the sinner. And under the Gospel dispensation, the importance of human instrumentality is enhanced. Hence, the great Apostle of the Gentiles said, “For though I preach the Gospel, I have nothing to glory of, *for necessity is laid upon me: yea, woe is unto me if I preach not the Gospel.*” He thus expresses the feelings of every true minister of Christ, and plainly shows how well the Gospel minister’s experience corresponds with the solemn declaration of the inspired prophet. It all argues, that the salvation of man is so important in his view, that he employs just such instrumentalities as shall not fail to do his pleasure among men. He presents before them such motives as he knows will lead to the faithful discharge of those duties, which, under his influence, must be successful in the accomplishment of his infinite, eternal purposes.

The very fact, that it was necessary for Christ to become incarnate, and to fulfil all righteousness by perfect obedience of the Divine law, and to suffer and die the innocent for the guilty, and to rise from the grave and thus proclaim liberty to the captives, and to act as Mediator for his people—I say all this clearly indicates how important in the mind of God was the sinner’s salvation. So much would not have been done by the great Jehovah and Sovereign of the uni-

verse, if the conversion and final salvation of the sinner were a mere matter of contingency or doubt. God certainly intended to accomplish the end for which he used the means. When he devised the plan of redemption, and appointed a Savior to save his people from their sins, he did not commence a warfare with the powers of darkness to be conquered. Neither did he begin a work which he was incompetent to complete. In looking at all that has been done to save men, we see nothing connected with any part of the scheme but what is essential to ensure success.

The importance attached to the sinner's conversion to God is seen in the Divine requirements which are necessary to be observed in order to salvation. Mark 16 : 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Acts 16 : 31, "Believe on the Lord Jesus Christ, and thou shalt be saved." John 3 : 5-7, "Jesus answered, verily I say unto you, except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I say unto you, *'ye must be born again.'*"

It would appear from these texts that the Holy Spirit meant that the salvation of the sinner was too valuable to be easily sacrificed—that it was a pearl of too great price to be cast out and trodden under foot. But if a man may lose this new birth whenever he wanders from the path of duty or integrity, for a time, and receive it again whenever he returns (which he cannot do without the Spirit's influence)

to his Father's forsaken home, and embraces, we cannot realize the force of these Scriptures. And if we are required to believe, in order to this salvation—in order to the reception of this new birth, in the first instance, why not every subsequent act of faith ensure the same blessing? And if so, it would seem to be too common a favor to attach so much importance to it as the Scriptures do throughout, and especially those quoted above.

It is very plain that Christ meant to teach, in those texts, the fact, that, if we believe for, and receive regeneration, it would be unto us a treasure which none could rob us of—"the good part which should not be taken away." In fact, every instance in which salvation is spoken of in the Scriptures, it is represented as being a *permanent* blessing secured to the receiver, and not a "pearl of great price" which is lost and found again repeatedly. There is not a single instance, on Divine record, of a true believer in Christ being abandoned by God. The sacred writers invariably inform us, that if we believe we *shall be saved*. As though, when we receive the sealing of the Holy Ghost, the pardon of our sins, the adoption of children, we are saved for time and for eternity. They speak as though the work of salvation was only *once* performed, and then thoroughly done—surely done.

When the Holy Spirit undertakes the work of regeneration, he invariably begins with the sinner as though he were engaging in a matter of importance—a matter which has respect to the future as well as the present. With some he labors long, and in various ways. He leads them by different means to see the plague of their hearts. Some he draws gently

along into the path of obedience ; while others are arrested, like Saul of Tarsus, in a moment. The pangs of hell seem to take hold on their souls as quick as lightning. And in the keen convictions of conscience, they cry long and loud, " God be merciful to me a sinner." With some it is the work of years before they are brought fully to surrender to the free workings of the Holy Spirit. It is true, the Spirit of God could, in a moment, change the mind and heart of the sinner, but, for reasons best known to himself, he chooses another course.

The fact, then, that so important agencies are concerned in accomplishing the salvation of sinners, argues the value of that salvation. It argues, too, that it is too important a work to be sacrificed in a moment. For the same agencies carry on this salvation to its completion, that have been engaged in its commencement. And the language of God to his people by his apostle is—" Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." This work is carried on in the manner expressed by this same apostle, in his Epistle to the Hebrews, where he prays God to " make them perfect in every good work to do his will, *working in them* that which is well pleasing in his sight, through Jesus Christ."

LECTURE IV.

THE EFFECTUAL INTEREST OF GOD AND OF HIS ANGELS FOR HIS PEOPLE.

Ephes. 2 : 7. "But God, who is rich in mercy, *for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus ; THAT IN THE AGES TO COME, he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus.*"

Heb. 1 : 14. "Are they (the angels), not all ministering spirits, *sent forth to minister for them who shall be heirs of salvation ?*"

THE Lord our God and Father has, in his Word, expressed in strong language his *everlasting* love for his chosen people. He loves us with a heavenly love—with an unchanging love—even unto the end. The apostle John, with a heart full of admiration, while contemplating the Divine love of God for His children, could only exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God !" His language failed him—he could not describe the kind of love which the Father had bestowed upon His children—he could only call their attention to admire the fact of the infinite compassion of God to miserable, hell-deserving sinners. It is a truth universally admitted, that any one who was heartily *willing* and abundantly *able* to accomplish a certain object, never failed to succeed, when an attempt was made. Well, is

God *willing and desirous* to secure the final salvation of his people? Without fear of contradiction, we reply, yes; he feels an intense and inexpressible interest in their case. This is plain, not only from the text, but also from the following Scriptures. Ps. 103 : 13—"Like as a father pitieth his children, so the Lord pitieth them that fear him." Isa. 43 : 1, 2—"Fear not, for I have redeemed thee; I have called thee by thy name; *thou art mine*. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." This is a fair representation of the kind dealings of God towards the Israelites, who passed safely through the Red Sea, and of the three Hebrews who remained unhurt in the fiery furnace. Even so now may the children of God pass through the waters of affliction—the huge waves may roll over their souls—the foaming billows may present ever so frightful an appearance, and yet the Lord, being in the midst thereof, can calm the ranging storm, and bid the waves be still. The fires of persecution may be kindled—the flames may rise high—the heat may be increasingly intense until it reach its height, and yet the redeemed of the Lord will remain unhurt; for behold! He that keepeth Israel neither slumbers nor sleeps. And one like unto the Son of man moves among the destroying element, that burns within the malicious hearts of the enemies of his children, and prevents the accomplishment of their infernal designs. Again, in Isa. 49 : 15, we read: "Can a woman forget her sucking child, that she should not have compassion on her

son. *Yea, they may forget, yet I will not forget thee.*" How unnatural it would be for a mother to refuse her child that by which its being is sustained! How much more inconsistent with the Divine nature would it be for our heavenly Father to neglect to supply his children that grace by which their spiritual life is sustained, in order to their final perseverance! The earthly parent, however, possesses only a finite love, which is susceptible of abatement, even to forgetfulness of her offspring's wants. But God our Father regards his children with infinite affection, and hence he can never love us less—never forget to supply our necessities. He may hide his face from us, but it is because he loves us, and intends in so doing to keep us faithful. Of this we have abundant assurance in the following passage from the prophecy of Isa. 54: 8-10—"In a little wrath I hid my face from thee, *for a moment*; but with *everlasting* kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed, *but my kindness shall not depart from thee*, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." This is in perfect keeping with the apostolic consolation to the converted Jews. Paul quotes from the Old Testament, and remarks—"For he hath said, I will never leave thee, nor forsake thee," and then adds, "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

The Lord not only thus expresses his special regard for his redeemed people, but He as clearly declares his *ability*, which He will employ to fulfil his desire "to show unto eternal generations the exceeding riches of his everlasting love"—even to prevent their final apostacy. For instance, Rom. 14: 4—"Yea, he shall be holden up, for God is able *to make him stand.*" Isaiah shows *how* the Lord makes them stand. Isa. 40: 29—"He *giveth power* to the faint; and to them that have no might he *increaseth strength.*" 2 Cor. 9: 8—"And God is able *to make all grace abound* toward you; that ye *always, having sufficiency* in all things, *may abound in every good work.*" Eph. 3: 20—"Now, unto him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, be glory," &c. Jude 24—"Now unto him that is *able to keep you from falling*, and to present you faultless before the presence of his glory with exceeding joy, be majesty," &c. It would seem perfectly superfluous to attempt a comment upon these portions of Divine revelation. They cannot be mistaken by the honest believer. For surely all must see that the inspired apostle would not have spoken of "the ability of God to keep his people from falling, *in order to save them, by presenting them without fault in his presence, with great joy,*" if it were not with the view to establish the doctrine of our text, which shows "that we are kept by the power of God *unto eternal salvation,*" and not that we are left to save ourselves.

Indeed, "God's rich mercy" could not be sufficiently exhibited in the salvation of his people, if He merely *started* them in the way to eternal life by re-

generation. He would then only have laid the foundation on which they should build their own everlasting habitation, which could never be accomplished for want of infinite ability, and because of the frequent annoyances, and interruptions, and indifference which are incident to a life of piety on earth.

God is an infinite Spirit, and as such he loves his people, which love leads him to employ every agency, both material and immaterial, that shall conduce to the ultimate end of his eternal purposes. And, in order to accomplish the final salvation of his chosen heirs of promise, He has so constituted them with spirits that bear alliance to those Spirits of the eternal regions where he dwells, that He can employ his heavenly host that do his will in heaven, to engage their pure, immortal energies in securing the souls of men from the devourers, the false angels, that continually lie in wait to entrap the wandering, unwearied believer. And, as they take pleasure in serving God around his eternal throne by songs of praise, even so are they glad to labor towards enriching Heaven with redeemed souls.

It is not very surprising that man should manifest some concern for the happiness of his fellow-creatures; for human sympathy is easily and strongly excited in view of suffering humanity. Neither is it strange that the great Creator of man should love his people unto the end, and devise means by which their holiness and happiness could be secured. But that angels should become interested for men is truly admirable. Yet when we consider the fact that God has, from the introduction of sin and misery by man, engaged the attention of angels to prevent or alleviate

human woe, it is not strange that they should delight to do good to earthly beings, whose *souls* bear some affinity to their own nature. Angels occupied an important agency in making known to men the coming of their Savior. They held correspondence with the parents of Jesus, respecting his incarnation, his place of nativity, his name, the design of his coming, and his security from the malicious designs of his enemies.

These heavenly messengers were swift to bear the glad tidings to our world, that the Savior was born; which should be a source of joy to nations sitting in darkness and in the shadow of death, subject to eternal condemnation. They also ministered consolation to Christ in the hour of his severe conflict with Satan on the Mount.

Our blessed Savior informs us that the repentance of sinners causes great joy among the angels. They are not selfish beings. Neither are they jealous of the believer's enjoyment. They rather praise God that the way of salvation is opened for miserable offenders. Our Lord's remark above referred to, of angels rejoicing over penitent sinners, is recorded in Luke 15 : 7—"I say unto you, that likewise joy shall be in Heaven, over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." It must certainly afford sweet consolation to the anxious soul, to reflect upon this saying of Christ his Savior. Well, if it causes angels to rejoice, when repenting sinners come to the rock of their salvation to be secured against the storm of Divine vengeance, how much more interested must He be,

who died to save them—whose they are and ever will be?

But what shall we say of angels rejoicing at the repentance of sinners, if they are not finally saved to become the associates of those angels? One of two facts is certain: either new-born souls over whom angels rejoice at their becoming heirs of Heaven and final associates with themselves, will persevere unto the end, and realize the joys of Heaven, or angels in Heaven frequently rejoice in vain, or in other words, they rejoice over what may chance to produce in their minds, finally, nothing but sad disappointment. But the former is the most reasonable, because angels rejoice intelligently. They not only express great joy at the regeneration of the hearts of men, but, being taught of God, they undoubtedly know whom God has chosen heirs of the Kingdom of Heaven, and hence, who will be their eternal companions in glory. Besides the deep interest these heavenly spirits feel when the sinner first comes to Christ, the Scriptures throughout, and in various ways, and especially the text, inform us that they are the commissioned invisible messengers of God, sent forth to minister unto the temporal and spiritual necessities of saints during their earthly pilgrimage. It is no doubt owing to this fact that Christians are often saved from great and unknown calamities which they might otherwise have experienced.

The Old Testament Scriptures afford numerous and striking instances of angelic agency employed by God to save, strengthen, provide for, or comfort his people, as the case required. The Gospels and the

Acts of the Apostles, are no less explicit in affirming the concern of angels for Christ and his apostles in their varied circumstances.

Without citing those instances, it may be merely necessary here to offer a few quotations from Scripture to show the attention of angels towards the people of God. Psalm 34 : 7—"The angel of the Lord encampeth round about them that fear Him and delivereth them." Psalm 91 : 11, 12—"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Matt. 18 : 10—"Take heed that ye despise not one of these little ones (the meanest Christian), for I say unto you, that in Heaven their angels do behold the face of my Father, which is in Heaven." Heb. 1 : 14—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Dan. 6 : 22—"My God hath sent his angel, and hath shut the lions' mouths." 7 : 10—"Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." Acts 5 : 19—"The angel of the Lord by night opened the prison doors, and brought the apostles forth," &c. 8 : 26—"And the angel of the Lord spake unto Philip, saying," &c. Matt. 13 : 39—"The harvest is the end of the world ; and the reapers are the angels," &c., &c. Thus we have the concurrent testimony of the Sacred Writers that angels are sent forth by God, as spirits to inflame the spirits of men, and especially of Christians, and to keep them in all their ways, so that they shall not finally fall and perish. Believers, no doubt, owe much of their faithfulness and perseverance, under

God, to these ministering spirits, who ever have been habitually interested in the present and future welfare of all the sanctified heirs of Heaven.

And what is more, we are informed that these heavenly messengers shall be engaged at the coming of Christ, in gathering together in one kingdom all those in Christ over whom they rejoiced and watched while journeying through this vale of tears. And, in the Gospel by Matthew, as above quoted, Christ assures us, that in the end of the world angels will be the reapers of the great harvest of immortal souls, and that they shall then go forth and sever the wicked from among the righteous, assigning each their respective portion. So that not one stone shall be missing to complete the building of God—not one companion of those bright seraphs shall be lost. The charge committed to angels will be cared for. The humblest Christian—the babe in Christ—the weakest saint—will receive that attention their individual case requires. No partiality will be shown. The rich and the poor—all classes on earth, will, in Heaven, receive equal respect. The angels, who will be their eternal associates, have not learned to be exalted one above the other ; hence none need fear on the ground of present inequality. The position a man *now* occupies in the world or in the Church has a tendency to raise one Christian professor above another, in human estimation ; and, of course, other men of high degree secure more professed friends than do the lower class. But, according to the Scriptures, that kind of human exaltation practiced on earth will not be allowed in Heaven. There, each one will be esteemed according to his true merits. So that many of the most despised

and retired Christians on earth will be the brightest ornaments in the Kingdom of Glory. And they are doubtless now, and ever will be, the subjects of the special attention of that heavenly host who are sent forth to minister unto the heirs of salvation. For such persons are generally poor, and oftener need the regard of that Providence which suffers not even a hair of our head to fall to the ground without his notice, and which is ever swift to relieve the sainted sufferer who may be in want of the common necessities of this life, or who may be exposed to imminent danger from the fierce elements of nature by sea or by land, or from determined, malicious, subtle enemies, whose wicked designs are directed to destroy our life, our reputation, our religious or domestic enjoyments, or our immortal souls.

God, by his ministering spirits, is in the darkened heavens, the loud peals of thunder, the lightning, the rain, the hail, the wind. He commands and directs them all. And He is the Christian's God and Father who careth for us as a father careth for his own son that serveth him. Why then should we fear, while we know that our friend with his mighty angels is in the midst of the storm. Well does he take great interest in securing our temporal good and safety, and shall he fail to exercise the same care, and engage the same agency in promoting the eternal well-being of his heirs of promise? O, no! Fear not, then, ye believing souls, for God and his flaming seraphs are in the midst of your enemies, and they so restrain them, that their power becomes like that of the fierce lions which trembled while righteous Daniel was in their

midst, because Daniel's God, with his mighty host, was there. Then Satan, with all his emissaries, may be combined against your eternal welfare, yet if God be for you, they shall fall powerless at your feet, and you shall come off a perfect conqueror!

LECTURE V.

THE GIFT OF HEAVEN AND QUALIFICATIONS TO SECURE IT.

Rom. 8: 32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

THE apostle thus reasons consistently and forcibly. He argues, that, if God so loved his chosen people, as to give his only-begotten Son to be the ransom for them, He would not fail to give them all the qualifications necessary to the completion of the object which Christ came to secure for the redeemed of the Lord. He would not only qualify them to receive the Savior of sinners by regeneration and forgiveness of sins, but He would give them grace and strength to hold on their way even unto the end, and finally introduce them into that kingdom of glory, which he promises to *give* unto all his sanctified children.

The devout Psalmist felt this assurance in his own soul when he penned the following sentiment: "The Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

The Lord our God well knows the frailty and sinfulness of human nature. And he has, therefore, so arranged the affairs of his moral government, that he can secure the final perseverance of the saints, with-

out at all interfering with their free agency: and so as to cause them to work out their eternal salvation with fear and trembling, and yet in it all to acknowledge God the author of their holy affections.

The apostle James informs us, that "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." This text plainly indicates, that, whatever gifts the Lord bestows are permanently secured to the receiver. For the Lord varies not in the least degree. There is not even a *shadow* of turning with him. The apostle in the next verse adds, "*Of his own will* begat He us with the word of truth, that we should be a kind of first-fruits of his creatures."

The Scriptures abound in testimony of the fact that heaven is *given* to his sanctified people. And surely, what the unchangeable God gives to the subjects of his own choice, He takes not away. Christ, as the good Shepherd, declares to his sheep, who invariably mean the righteous, "I *give* unto them eternal life." "Fear not, little flock, for it is your father's good pleasure, *to give* you the kingdom." Paul assures us also, that "The *gift* of God is eternal life." These words of the Holy Spirit are too plain to be mistaken in their meaning and import. They settle the point that heaven is not merited by anything that we can do. A whole life of uninterrupted faithfulness could not secure it. God will have the whole glory of our salvation. And if we are so fortunate as to escape the corruption that is in this world, and become partakers of the Divine spiritual nature in the world to come, we shall find that not only heaven

is the gift of God, but every qualification which has made us fit for its blessedness, has also been given unto us by Him. The Lord has not left himself without inspired witnesses to prove that He gives to his people *repentance*, *faith*, and all the Christian graces by which they shall "hold on their way" and "be faithful unto death," in order to receive "the crown of life" worn by Jesus Christ, and "the kingdom of heaven prepared for them from the foundation of the world," which our Savior would complete for them by going to his Father, that where He is they should be also. The Lord gives *repentance*. Acts 5: 31—"Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins." Ch. 11: 18—"Then hath God also to the Gentiles granted repentance unto life." 2 Tim. 2: 25—"If God, peradventure, will give them repentance to the acknowledging of the truth."

These portions of Scripture forcibly teach that this repentance is not only the gift of God, but that it is a repentance which needeth not to be repented of. "It is a repentance which stops not short of eternal life." It is here called, "a repentance unto the forgiveness of sins," "a repentance unto life," "a repentance unto the acknowledging of the truth." In short, it is genuine repentance, for God can give no other kind. By God giving repentance is meant that he gives the sinner to see and feel the necessity of it, and a disposition to practice it.

He gives *faith*. John 1: 12, 13—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the

flesh, nor of the will of man, but of God." Ch. 6 : 65—
"And Christ said, No man can come unto me, except it were *given* unto him of my Father." Eph. 2 : 8—
"For by grace are ye saved, through *faith*, and *that* not of yourselves : *it is the gift of God.*" Phil. 1 : 29—
"For unto you *it is given*, in the behalf of Christ, not only *to believe*, but also to suffer for his sake."

These texts declare the fact, that faith is the gift of God. Other portions of Scripture show the means employed by God to lead men to exercise faith to the saving of their souls. For instance, Paul speaks, in Gal. 3 : 2, 5, of "the hearing of faith," and in Rom. 10 : 16, 17, he explains it thus, "But they have not all obeyed the Gospel. For Esaias saith, 'Lord, who hath *believed* our report.' So, then, *faith cometh by hearing, and hearing by the Word of God.*" And in verses 14, 15, he inquires, "How, then, shall they call on him in whom they have not *believed*? and how shall they believe in him of whom they have not *heard*? and how shall they hear without a *preacher*? and how shall they preach except they be *sent*?" Here we see the well-connected chain. God must send the preacher to preach the glad tidings of the Gospel of Christ, that the people may hear what relates to their eternal salvation, that they may have something to believe, and that the Holy Spirit may work in their hearts *to will and to do according* to his good pleasure. This whole arrangement is in keeping with the Divine commission of our Lord to his ministers: "Go ye into all the world and preach the Gospel unto every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned. *And, lo! I am with you always,*

even unto the end of the world." The Lord gives us the *Holy Spirit*, who is the author of all holy affections in the soul, and which are exhibited in the life of the believer, and by which he continues faithful unto death. Acts 11 : 15, 17—"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord ; how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch, then, as *God gave them the like gift* as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Ch. 15 : 8, 9—"And God, which knoweth the hearts, bare them witness, *giving them* the Holy Ghost, even as he did unto us ; and put no difference between us and them, *purifying* their hearts by faith." John 14 : 16, 17—"And I will pray the Father, and He shall *give* you another comforter, *that He may abide with you, for ever, even the Spirit of truth* : whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall *be in you.*" Thus we learn : 1. That God gives his Spirit to his people : "Ye are the temple of the Holy Ghost." 2. That when he takes possession of our hearts he purifies and comforts us. He takes our affections from the earth, and draws them towards the sun of righteousness. He governs our will, directs our ways, strengthens our confidence, and pours into the distressed soul the oil of joy for mourning, and supplies the garment of praise for the spirit of heaviness.

In a word, God, by the sanctifying influences of his Spirit, gives us all those christian graces which adorn the character of his believing children. Ezek. 36 :

26, 27—"A new heart also will *I give you*, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and *cause* you to walk in my statutes, and ye shall keep my judgments and do them." Gal. 5 : 22, 23—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." By these graces being the fruit of the Spirit, is doubtless meant, that, when the Lord regenerates the heart and puts his Spirit within us, that Spirit will lead us to holy thoughts and exercises, and produce in our minds those principles specified above, and cause us to manifest them in our life and conversation, so that all the holy enjoyment we have, and all the good properties of moral character we exhibit, are the gift of God; and only when, for a season, we are left to ourselves, do we display the weakness and uncertainty of human ability.

Well, if God give his children heaven, and in order to secure that gift for them, so that not one shall be able to rob them of it, He bestows upon them, during their earthly pilgrimage, all that is necessary to keep them from final apostacy, what cause is there to fear? And "Wherein God, willing more abundantly to show unto the heirs of promise the immutability (unchangeableness) of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; *which hope* we have as an anchor to the soul, *both sure and steadfast*, and which

entereth *into that within the veil*—whither the forerunner is for us entered, even Jesus," &c. It seems from these words of the apostle, that, as God has sworn by himself and by his word, to bestow eternal life upon his children—the heirs of promise—they entertain a hope, which is so sure and steadfast, that its anchorage is where Christ has entered, even eternal glory. Surely such a hope can never be lost. It is immutably fixed. God has secured it.

LECTURE VI.

CHRIST'S INTERCESSION FOR HIS PEOPLE.

1 John 2: 1. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

THE Apostle James informs us, that "the effectual fervent prayer of a righteous man availeth much." None will be able to tell the power of the humblest prayer to God, until the period when Divine Justice shall present his infinite claims. Even the rude petitions which may be lightly esteemed by the refined, will be seen to have been answered upon men with blessings temporal, spiritual, and eternal. Instances are on Scripture record of the powerful effects of prayer. The elements of nature have yielded to its force. The planets have been made to obey at its call. The boisterous ocean has been calmed through its instrumentality. Disease and death have stopped their work of destruction by it. Want and sorrow have been removed at its cries. War and bloodshed have ceased by its entreaties. Crime and guilt have diminished before its influence. Hell has been robbed of many of its subjects, and heaven has been enriched by the spoil, through the effectual fervent prayer of the righteous. Indeed, blessings innumerable and inconceivable have accrued to the human family, and to the Church of God, by the simple means of prayer.

Well, if the prayers of an imperfect and sinning man can have so great an effect upon men and things, how much more effectual must be the intercessions of Christ for his people? It was said of him, while in the flesh and surrounded with evil influences, that he was "without guile." Neither sin nor deceit was found in his heart nor upon his lips. His thoughts, words, acts, and even motives, were pure. His prayers were then answered. And shall they fail now, while he dwells "in the light which no man can approach unto," while he is surrounded by pure intelligences and holy influences?

When Jesus Christ entered into covenant with the Father to redeem his people, he received the promise that they should be his, and that, of all which the Father gave him, he should lose nothing. So that, while he intercedes for them from the first of their religious impressions until the completion of the whole work, the covenant promise is before the Father and the Son, and the prayer of our Savior is sure to be answered in our salvation. If so, where is the possibility of our condemnation if we are truly his children?

The covenant which God the Father made to Christ is recorded in Ps. 89: 26, 34, and reads thus: "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation; also, *I will make him my first-born higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed, also, will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their*

transgression with a rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

The facts embraced in this covenant are as follow :

1. That it is Christ who is here referred to as "the first-born higher than the kings of the *earth*," for he is *of heaven* and infinite. He is infinitely higher than earthly kings. 2. That the Father made an immutable covenant with him respecting himself, his children, and his throne. 3. That his seed or redeemed children should *be made or caused* to endure for ever. 4. That though for their transgressions he would chastise them, yet his love for them should not be entirely taken from them. He would still be faithful to his Son and to his heirs of promise.

Upon the very promise of *our* success in prayer, our glorious intercession is sure to prevail. God promises to hear the prayer of *faith*. Well, is it possible for Christ to offer a petition for his people, without faith? Has he not everything to ensure his success? His blood speaks louder than the blood of bulls and of goats. His pierced body takes hold on Divine sympathies. His dying groans yield to no resistance. There stands the sufferer—the only Son of the Father's love—pleading for his people. They have secured it, it is true, but the intercessor has borne the guilt of their sins in his own body. There is no denial.

Paul, in writing to the Hebrews, 7 : 24, 25, says : "But this man, because he continueth ever, hath an *unchangeable* priesthood. Wherefore, he is *able* also

to *save them to the uttermost*, that come unto God by him, *seeing he ever liveth* to make intercession for them."

This portion of Scripture indicates, 1. That the prayers of Christ are continually being offered to the Father for his children. 2. That he never changes. Hence, he must always pray for their salvation. And the apostle adds, that our Mediator is competent to save to the utmost extent, and always those whom he has received, *because he ever lives* to make intercession for them. This is in keeping with the assurance of Christ to his disciples, viz., "*Because I live ye shall live also.*"

The substance of Christ's intercession for his redeemed souls—his precious jewels—is contained in the prayer he offered to the Father, a short time previous to his being taken by the Jews. John, chap. 17—"These words spake Jesus, and lifted up his eyes to heaven, and said: Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life *to as many as thou hast given him*. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine ownself; with the glory which I had with thee before the world was; I have manifested thy name *unto the men which thou gavest me out of the world*; thine they were, and thou gavest them me; and they have kept thy word. (Christ does not mean that they had never departed from it, or its spirit, but that they had generally kept

it.) Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. *I pray for them*: I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; *and I am glorified in them* (not if they are lost. He must, then, have been certain of their eternal salvation). And now I am no more in the world, *but these are in the world, and I come to thee. Holy Father, keep through thine own name* THOSE whom thou hast GIVEN ME, *that they may be one as we are one.* While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; (we have no account that he was *prayed for*) *that the Scriptures might be fulfilled. And now come I to thee*; and these things *I speak* in the world, *that they might have my joy fulfilled in themselves.* I have given them thy word; and the world hath hated them, because they are *not of the world*, even as I am not of the world. I pray not that thou shouldst take them out of the world, *but that thou shouldst keep them from the evil.* They are not of the world even as I am not of the world. *Sanctify* them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And *for their sakes* I sanctify myself, *that they also might be sanctified* through the truth. Neither pray I for these *alone, but for them also which shall believe on me through their word*; that they all may

be one ; as thou, Father, art in me, and I in thee, *that they also may be one in us* ; that the world may believe that thou hast sent me. *And the glory* which thou gavest me *I have given them* ; that they may be one, even as we are one ; I in them, and thou in me, *that they may be made perfect* in one ; and that the world may know that thou hast sent me, and hast *loved them as thou hast loved me*. Father, I will that *they* also, whom thou hast given me, *be with me where I am* ; that *they may behold my glory*, which thou hast given me ; *for thou lovedst me before the foundation of the world*. O, righteous Father, the *world* hath not known thee ; but I have known thee, and *these* have known that thou hast sent me. And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me, *may be in them, and I in them.*”

From this interesting and humble petition of our Lord, we gather the following particulars :—

1. After making an appeal to the Father, Christ affirms that he had assumed his authority in giving eternal life to his disciples who had believed on his name. It is not said, however, that Judas was a *believer*, only a *follower* of Christ. As many others did, so could he, follow Christ without any real love for him.

2. That he had taught his disciples to honor God and keep his word, which he declares they carefully observed.

3. He affirms his object in coming to the Father, “It is *to pray for them—not for the world.*”

4. He expresses strong assurance of his being glo-

rified in them—in their eternal glory—which, if they failed to enjoy, would greatly dishonor him.

5. To prevent a failure, he earnestly requests the Father to keep them from the evil of this world, as they will remain in it, while he must shortly leave them. He presents, as a motive, to the Father, that he had kept them thus far *in* the Father's name, except Judas, who, *in office*, was a disciple, and who was permitted to occupy such a position for the fulfilment of the Scripture contained in Ps. 109 : 8.

6. Christ desires that his joy might be fully realized in them, which could not be without their final salvation. He urges, as a reason for this request, that they are *not of the world*. He chose them out of the world, for himself—for his associates in glory. "For it became him for whom are all things, and by whom are all things, *in bringing many sons unto glory*, to make the captain of *their salvation* perfect through suffering."

7. He prays for their satisfaction through the truth, affirming, that he is sanctified or set apart to his holy office and sacrifice *for their sakes*, that they might be sanctified and enjoy the fruit of his prayers.

8. He not only prays for his present disciples, but for all who should hereafter believe on him. That he and his Father and they all might be *one*; for which purpose he affirms, that he has given the same glory which the Father had given him—which is eternal blessedness.

10. He, however, prays the Father that this gift might receive his sanction; that they all may be with him in the kingdom of heaven when they should behold his glory.

11. He assigns as a reason, why he claims the desire of his soul for his disciples, viz. : That the Father loved him before the foundation of the world. No doubt he alludes to the covenant between him and the Father in which the redeemed were given him, as the apostle assures us, "they were chosen in Christ before the foundation of the world."

12. His last request is, that the Father would cause his Divine love to *remain in them*, and for *Christ to be in them*, so as to secure the desired end.

In view of such a prayer from our Mediator, what can hinder the believer enjoying all that is prayed for? "Moreover, *whom* he did predestinate, *them* he also called; and *whom* he called, *them* he also justified; and *whom* he justified, *them* he also glorified. What shall we then say to these things? *If God be for us*, who can be against us? He that spared not his own Son, but delivered him up for us all, (he is writing to the *Church*) how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is he that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of God, *who also maketh intercession for us.*"—See following verses, Rom. 8 : 30, &c.

The prayer which has just been considered was offered to God while Christ was upon the earth. But we should remember that he *ever lives* to make intercession for his people. Of this he gives his disciples assurance in John's Gospel, 14 : 16, 17—"And *I will pray the Father*, and he shall give you another Comforter *that he may abide with you forever*—even the Spi-

rit of truth ; whom the *world* cannot receive, because it seeth him not, neither knoweth him : but *ye know him* ; for he dwelleth with you, and *shall be in you.*" And in chap. 11 : 42, in praying for the restoration of Lazarus to life, to witness before his enemies of his true Messiahship, he assures us that his prayers are *always* heard. The text reads thus : "Father, I thank thee that thou hast heard me ; and I *know* that thou hearest me *always.*" And about the time that Christ was to be taken by his enemies, and knowing that Peter would deny him, he addressed Peter in this manner : Luke 22 : 31, 32—"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : *But I have prayed for thee that thy faith fail not,*" *i.e.*, Christ prayed that Peter's faith might not *utterly fail.* so as to make a final shipwreck of it ; and the result shows, that though Satan *desired* to destroy him, or at least to severely try him by his evil suggestions ; yet, by the look of him who had prayed for him, he was kept from final apostacy, and was afterwards the bold and successful Apostle who suffered the most distressing death that a martyr could endure, for the cause of his once forsaken Savior.

If Christ be within us, and if he *ever* intends for us to secure the favor of the Father, and if his prayers never fail to be heard and answered, and if the Holy Spirit always abide with us, who can be against us, and prevail ? Are not the united persons of the Holy Trinity pledged to accomplish our eternal salvation ? We will then take courage, and, with Paul, commit to God the keeping of our souls unt

the coming of our Lord Jesus Christ, who careth for us, and as the good Shepherd who will not suffer any of his sheep to wander away into irrecoverable disgrace.

LECTURE VII.

GENERAL SCRIPTURE TESTIMONY, EMBRACING THE PERSONAL EXPERIENCE OF THE SACRED WRITERS.

Isa. 8 : 20. "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them."
—2 Cor. 13 : 1. "In the mouth of two or three witnesses shall every word be established."

THE first of these texts, 1, makes an appeal to the law and testimony of God ; 2, it affirms that all words which are spoken by men, must be according to that law, or be the words of darkness—*i. e.*, they cannot be true. The second text assures us that two or three competent witnesses are sufficient to confirm a truth. And as all will admit that the law and testimony of God—*i. e.*, his Word—is true, and that all *his* witnesses of that Word are also true, so too must that be true what they affirm, whether it have respect to the law or to their own experience.

It must then be a matter of great consolation to the believer to know that God has left on record an abundant assurance to lighten his burden, as he pursues his way to the land of promise. Christ and the apostles have been jointly concerned in the heavenly employment of supplying the Church with the exceedingly great and precious promises and testimonies of the Gospel, so well calculated to confirm them in the hope set before them, and to lead them to renewed action in the cause of truth and holiness

Christ says to his disciples in John 5 : 24—
“ Verily, verily, I say unto you, he that heareth my word, and believeth in Him that sent me, hath everlasting life, *and shall not come into condemnation.*”
Chap. 6 : 37, 39, 57—“ All that the Father giveth me shall come to me, and him that cometh to me *I will in nowise cast out.* And this is the *Father’s will* which hath sent me, that *of all* which he hath given me, *I should lose nothing*, but should raise it up again at the last day.” Chapter 10 : 27–30—“ My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life ; *and they shall never perish.* Neither shall *any* man pluck them out of my hand. My father which gave them me, is greater than all, and *no man* is able to pluck them out of my Father’s hand. I and my Father are one.”
Rom. 8 : 35–39—“ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? *Nay, in all these things we are more than conquerors, through him that loved us.* For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, *nor any other creature*, shall be able *to separate* us from the love of God, which is in Christ Jesus our Lord.” 1 Cor. 1 : 8—“ Who shall also *confirm you unto the end*, that ye may be blameless in the day of our Lord Jesus Christ.”
1 Peter 1 : 5—“ *Who are kept* by the power of God, through faith, *unto salvation, ready to be revealed in the last time.*” Psalm 37 : 23, 24—“ The steps of a good man are ordered by the Lord ; and he delighteth in his way. *Though he fall, he shall not be utterly*

cast down; for the Lord upholdeth him with his hand." Job 17 : 9—"The righteous also shall *hold on his way*, and he that hath clean hands shall be stronger and stronger." 1 John 2 : 19—"They went out from us, *but they were not of us*: for if they had been of us, *they would have continued with us*; but they went out, that they might be made manifest that they were *not all* of us." Matt. 7 : 22, 23—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto *them*, *I never knew you*; depart from me ye that work iniquity." Eph. 4 : 30—"And grieve not the Holy Spirit of God, whereby *ye are sealed* unto the day of redemption." Phil. 1 : 6—"Being confident of this very thing, that he which hath *begun* a good work in you *will perform it until the day of Jesus Christ*." 2 Thess. 3 : 3—"But the Lord is *faithful*, who shall *establish* you and *keep you from evil*." 2 Tim. 2 : 19—"Nevertheless the foundation of God standeth sure, *having this seal*, the Lord knoweth them that are his." Matt. 25 : 34—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom PREPARED FOR YOU *from the foundation of the world*."

It will be readily admitted by all believers in the Bible, that these portions of Scripture constitute an important part of Divine revelation, and that they can have no other meaning than their language plainly expresses; which is, that those whom God calls to be his children shall certainly be his glorified subjects, which end he will accomplish in his own way. And

he who is disposed to reject this doctrine and contend against it, must first commence his attack upon those passages of Scripture which have been presented for consideration. But in so doing, he unhappily engages in battle with the Divine author who is jealous of his Word, and of the truths therein contained.

God has not said so much, in so clear a manner, for nought. And if the doctrine of the final perseverance of the saints is not a Bible doctrine, then those texts ought not to occupy a place in our commonly received version to lead the believer astray. But who will assume the responsibility, first to deny their Divine inspiration, and secondly, to expunge them from the sacred oracles?

In Paul's Epistle to the Hebrews, chap. 6 : 17-19, he remarks, "Wherein God, *willing* more abundantly *to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath*; that by two immutable things, in which it was impossible for God to lie, *we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us*. Which hope we have, *as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail,*" &c.

Thus the inspired apostle expresses the strong grounds on which he and all true saints build their hope of eternal glory. The facts he labors to impress upon the mind of the reader are, 1. That God willingly reveals to his children *the certainty—the immutability* of his promises respecting their final perseverance. 2. That he confirms the same *by his oath*. 3. That by his two-fold oath the heirs of promise *might rely on being eternally saved, with perfect*

surety. 4. That the believer's hope is both as sure and steadfast as an anchor, which is immoveably fixed. And 5. That it is so secure as that the possessor of it is sure of entering within that veil where he shall be altogether out of the power of the enemy—even as sure as though he were now realizing his final glory. A single glance at the passage must convince the most incredulous that this is the only construction that it can possibly bear. We repeat that part of it which refers to this point. "Which hope *we have as an anchor* of the soul, both sure and steadfast, and *which entereth into* that within the veil."

That this is the only reasonable disposal of the text is further evident from the verse which follows it. It reads thus: "Whither (*i.e.*, "within the veil") *the forerunner is for us entered*, even Jesus," &c. &c. And hence, as all will admit that Jesus Christ has entered into heaven, his eternal inheritance, so also does the Christian's hope convey the soul into "*that veil*" without a failure.

Having sufficiently disposed of this portion of Divine truth, the way is now opened to enter upon a consideration of the united testimony of those inspired worthies who relied on such facts as are there presented for the sure foundation of their hope; and by having considered it, we shall be qualified to appreciate their experience, better than if it had not been before our minds.

It is universally admitted by believers in the Bible, that the sacred writers, whose names are attached to those portions of it written by them, were inspired by God to record whatever is handed down to us, un-

the title of "The Scriptures;" and that those writers were men of genuine religious experience. It will also be acknowledged, that as individual saints, whatever views they entertained of the sentiments of the Gosple, or of the whole economy of redemption, were in perfect accordance with the will of God, by whom, and under whom they communicated to the whole Church and to the world their own *religious experience and principles, as a part of Divine revelation*. If these facts be admitted (and who will presume to deny them?) we are prepared, understandingly and profitably, to examine *the divinely appointed witnesses*, so as to ascertain what they *know* of the matter in question, by which every word and doctrine may be fully established, and the humble believer be so confirmed in the *certainty* of the Christian's hope, as "to have a strong and abiding consolation in the exceedingly great and precious promise that God will *never* leave nor forsake him."

The pious Psalmist, in one of his devout exercises, in Ps. 17: 15, says: "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake with thy likeness." David here occupies a position, in which, above all others, he would have respect to truth, and affirm nothing but what he was certain of. In his preceding remarks he was reflecting on the conduct and end of the wicked. And then, with his own hope in full view, he adds: "*As for me I will* behold thy face in righteousness," &c. He does not even hint a doubt of his future glory. Having first secured Divine mercy and assurance of eternal salvation, he could rest satisfied to trust the Lord for the completion of the work begun in him.

He did not believe, however, that God would discharge his duties for him, but, as a *Divine Master*, see that he was faithful. For "he *works in his servants to will and to do*, according to his good pleasure."

Job was no less confident of the certainty of his hope in the Redeemer. In his writings, chap. 19 : 25, 29, he testifies : "*For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though, after my skin, worms destroy this body, yet out of my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my veins be consumed within me.*" Paul, in writing to his Corinthian brethren, says, in 1 Cor. 9 : 26—"I therefore so run, *not as uncertainly ; so fight I, not as one that beateth the air.*" In the preceding verses, the apostle is treating of the uncertainty of all winning a corruptible crown, who were engaged in the carnal strife of the Grecian games. The force of his following remarks will be seen in his words on this uncertainty, viz. : "Know ye not that they which run in a race run *all, but one* receiveth the prize ?" It appears, from this passage, that, though they all ran, only one became the conqueror. But the apostle gives us to understand that there is no such uncertainty attending the Christian race, nor the Christian warfare. Let his testimony of himself be here repeated : "I therefore so run, *not as uncertainly ; so fight I, not as one that beateth the air.*" Both expressions condemn the idea of uncertainty in the Christian's hope of accomplishing the final victory. His spiritual competitors may, during the long race, now and then gain the advantage over him and leave him in the rear, but he con-

tinues through every obstacle to urge on his way until, finally, through the power that works within him, he comes off victorious. In the spiritual conflict, he may receive many wounds, some of which may lay him by, so that it would seem as if he were mortally wounded. But, by the skill and compassion of the great Physician of souls, he revives and is again prepared for action. Thus, by the continued attention of the Captain of his salvation, he fights not in vain—as one that contends with the air—he conquers. This apostle expresses his confidence in realizing his hope, in language as strong, if not stronger in Rom. 8: 35, 39—“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us. For *I am persuaded*, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*”

Again, in writing to Timothy, in 2 Tim. 1: 12—“For *I know* whom I have believed, and am *persuaded* that he is *able* to keep that which I have committed unto him *against that day.*” This does not indicate, in the least, that the great apostle of the Gentiles, the leader of the Christian Church, believed that he should be among the missing when God should come to make up his jewels. He had committed his soul unto the keeping of the Lord, and he had full confidence in him in whose hands he had entrusted so important a treasure. It would seem that

what he had here said to Timothy was sufficient. But, as though it were not, he adds, in his closing remarks, in chap. 4: 18—“*And the Lord shall deliver me from every evil work, AND WILL PRESERVE ME UNTO HIS HEAVENLY KINGDOM, to whom be glory for ever and ever. Amen.*”

If the doctrine of the final perseverance of the saints were not a prominent article in the creed of the primitive churches, then Paul, the chief of the apostles, justly merited, not only the displeasure of God, but also the censure of the whole Church and ministry, for so bold an expression of *his faith* in that sentiment. For he not only himself believed it, but he taught it to young Timothy and to the churches, in his several Epistles. But, as God superintended his own holy oracles of truth, and has suffered that doctrine to be plainly taught therein, who is he that dare reply against God? Indeed Paul affirms that he taught the churches what he had received by the revelation of Jesus Christ, and not the communications of men. It is a truth, then, stamped with the seal of immutable sanction.

LECTURE VIII.

OBJECTIONS TO THIS DOCTRINE CONSIDERED.

Rom. 8 : 31. "What shall we then say to these things? If God be for us, who can be against us."

THROUGHOUT this whole chapter, the inspired apostle is laboring to confirm the believer in the doctrine before us. In the passage preceding our text, he says, "Moreover, *whom* he did predestinate *them* he also called; and *whom* he called, *them* he also justified; and *whom* he justified, *them* he also glorified." Thus showing a regular chain of events, or in other words, a regular and certain progress of the believer's spiritual life, which clearly establishes the fact, expressed elsewhere by this apostle, "that he which hath begun a good work in us will carry on to its completion."

The verses which follow our text affirm that "*nothing shall be able to separate us from the love of Christ,*" which indicates it is a truth that, if God, either by his presence or his Word, be for his people, no weapon found against them shall prosper—none can be against them, and succeed in overthrowing them or their faith.

Well might the apostle then inquire, "What shall we then say to these things?" Proof, under God's authority, is so undeniably expressed, that, however much the fact may be above our reason, or contrary to our peculiar prejudices, we are obliged to close our

mouths and be silent. We can say nothing against it for fear of incurring the displeasure of Him who has affirmed the sentiment.

We are, however, aware that notwithstanding the doctrine of the final perseverance of the saints is so clearly taught in the Word of God, there are those in the Christian Church who conscientiously reject it, through fear of the consequences of believing it, and because they cannot reconcile it with some other portions of Scripture. It will be necessary, therefore, to take notice of the various objections which are urged against this doctrine. And if they cannot be fairly answered, the preceding arguments will have but little effect in accomplishing our object. But, on the other hand, if, at the close of this lecture, it shall appear plain, that the objections are only imaginary, or if even they bear some marks of reality, but are much lighter than the evidences in favor, the doctrine should be received as from God, *because he has said so much to confirm it*. And no injury can be sustained by believing it.

Obj. 1.—*The Scriptures promise salvation to those only who endure to the end.* Mark 13 : 13—“But he that shall endure unto the end, the same shall be saved.” Rev. 2 : 10—“Be thou faithful unto death, and I will give thee a crown of life.” By carefully reading the chapters, wherein these passages occur, it will be seen that our Lord is apprising his infant Church of the peculiar sufferings which they should experience. And to encourage them in the midst of their trials he carries their minds beyond their present suffering, to the enjoyment of eternal glory in heaven.

God no more intends to secure the final salvation of his children without their faith and obedience unto death, than to save them in the beginning without faith and repentance. As he cannot, at first, repent and believe for them, so neither can he perform their duties through life—duties indispensable to their perseverance. But as in the first instance He works in their hearts “to will and to do according to his good pleasure,” giving them repentance and faith, &c., so does he continue “to *cause* them to walk in his statutes to do them,” and “to hold on their way.” Who could “endure to the end” or “be faithful unto death” without the grace of God? And if the grace to persevere is *of God*, what is there in the creature, man, to hold on his way and grow stronger and stronger, independent of the continued supplies of this heavenly grace? Well, if the Christian could not take a single step towards heaven at first without the grace of God, and if he cannot endure or be faithful until death without God, and God has pledged his faithfulness to *keep* his children, so that no man shall be able to pluck them out of His hand, I cannot see the force of this objection. It is only imaginary.

Obj. 2.—*The Scriptures express the danger of the apostacy and ruin of Saints.* Ezek. 18 : 24—“But *when* the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Heb. 6 : 4-6—“For it is impossible for those who were once enlightened,

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come, *if* they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (Ver. 9)—*But* beloved we are *persuaded* better things of *you*, and things that *accompany* *salvation*, though we thus speak." Heb. 10 : 26, 27—"For *if* we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." 2 Peter 2 : 20—"For *if* after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."

These are the passages of Scripture which are usually selected to overthrow all the others chosen to defend the doctrine in question. But it should be remembered, that there is nothing in these portions of Scripture to contradict the others. The large number of texts presented to prove the doctrine were positive in affirming the certainty of the believer's eternal salvation. The above texts are hypothetical. They merely *suppose* a case which, if it were real, would result thus and so. In each instance it reads, *when* or *if* a man do so and so, the natural consequences will follow.

A similar instance occurs in the 27th chapter of Acts, verses 21-31, in which the term "except" is used, when it was *certain* in the apostle's mind that

the end would be secured by the caution embraced in the supposition. The passages read thus: "But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete; and to have gained this harm and loss. And now I exhort you to be of good cheer; *for there shall be no loss of any man's life among you*, but of the ship—(this is positive). For there stood by me this night, the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; *and lo, God hath given thee all them that sail with thee*. Wherefore, sirs, be of good cheer; for I believe God that it shall be *even as it was told me*—(this is Divine authority, even such as has been quoted to prove our doctrine). And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, *except* (here is an expression of uncertainty, though the result was certain as God had declared it) these men abide in the ship, *ye cannot be saved*." Now it was certain in the mind of Paul that all would be saved, but he expressed doubt, not because it was doubtful, but for the purpose of leading the managers of the vessel to use the means to accomplish the end. So, in the case of believers, God has determined to save all his people—not one of them shall be lost. But he has seen proper to give them the necessary caution. He threatens, and commands, and promises for the purpose of saving them. Whereas, *if* they were left to themselves they would perish—*if* they do not use the means they cannot

enjoy the end. But as God governed the minds of the ship's crew, and led them to heed the warning of Paul and thus saved them, so he will take care to lead his people to the use of the means of their eternal salvation, for "the *steps* of a good man are *ordered* by the Lord," so that, "though he *fall* he shall not be *utterly cast down*; for the Lord upholdeth him with his hand."

Obj. 3.—*The Scriptures furnish several instances of grievous apostacies.*—The New Testament, especially, speaks of Judas, Alexander, Hymeneus, Philetus, and others.

The case of Judas has already been sufficiently considered. Christ affirms what he was *from the beginning*. Nothing more is said of Alexander than that he did the Apostle Paul much evil by opposing the sentiments of the Apostle, and against whom he warns Timothy. The supposition is, that Alexander apostatized from the *faith* of the Gospel, and labored to establish a separate interest. It is not said, however, that he was before a member or minister of the Christian Church; so that his case is not a plain instance of apostacy. In speaking of Hymeneus and Philetus, the Apostle compares their sentiments to a canker which is calculated to destroy the wholesome influence of the principles of the Gospel, whenever they shall become associated, and to produce serious effects in the hearts of those who embrace this mixture of truth and error. The fault of these men, was that they advocated the doctrine, that the resurrection was past, by which they overthrew the faith of some of the Apostolic Church who held to a future resurrection. Nothing is said of the former church

relation of these advocates of error. Neither is there any particular charge urged against their religious experience. The Apostle barely says, that "Concerning the truth they have erred." So that, these too, are doubtful cases of "apostate Christians." The Apostle informs us that they had *false* brethren; and these may have been among the number. Indeed, all those who have been noticed, may have been of that class, of whom Christ speaks in his description of the scenes of the judgment in Matt. 7: 22, 23, where he says: "Many will plead that they have done many wonderful works, in casting out devils, prophesying," &c., but to whom he will say: "I *never* knew you, depart from me, ye workers of iniquity." The Apostle John refers to the same characters when he affirms: "That antichrists shall come, *even now* are there many antichrists, whereby we know it is the last time. *They* went out from us, but they were *not of us*; for if they had been of us, *they would have continued with us: but they went out that they might be made manifest that they were not all of us.*"

It is also frequently urged as an objection, that Paul expresses fear lest he should become a cast-away after having preached to others. And well he might express fear, and feel that he must keep his body under subjection. Because, *if left to himself*, all that he had done would not save him, he would be as liable to be cast away as the vilest sinner. It was as necessary for *him* to be faithful as for the sinner to believe for salvation. Though he was as *certain* of eternal salvation, as he was that the ship's crew, before considered, would all be saved; yet he was consistent enough to know that he must, as well as they,

use the means of safety. He expresses his certainty of salvation in the preceding text, as previously quoted, viz. : "I therefore so run, *not as uncertainly* : so fight I, *not as one that beateth the air.*"

Obj. 4.—*It is inconsistent with free agency.*—This is a very simple objection, though frequently urged. Why not urge the same objection against the sinner's conversion? Do men convict and regenerate themselves by their free agency? If not, is not their salvation, in the first instance, inconsistent with the objector's view of free agency? Would heaven ever be secured to one soul by his free agency alone? If not, then surely it cannot be inconsistent with free agency—if such a thing can be in an unlimited sense—for God to exercise his sovereign power to govern the human will, so as to keep it directed in a proper course, in order to accomplish the determined end? For if the will of man is subject to the will of God, in conviction and conversion, so is it in completing the work begun, even to eternal glory. If angels and saints are *confirmed* in heaven under the moral government of God, so also are the heirs of heaven confirmed on earth, being subject to the same government.

Obj. 5.—*It tends to licentiousness.*—This supposes that, because eternal salvation is rendered *certain*, the heir of promise will be so corrupt and ungrateful, that he will abuse the Divine Benefactor and the present blessings he enjoys! In order to arrive at a correct view of such an hypothesis, it is merely necessary to enquire whether the character of those who believe this doctrine *is* licentious, and, if so, how does it compare with the character of those who deny it? The fact is, those who commit the keeping of their souls

unto the end, into the hands of their Redeemer, are experimental Christians—they have tasted the joys of salvation. And their motives to Christian faithfulness are stronger, because they are certain of heaven, than they can possibly entertain, who constantly live in doubt as to their future destiny.

Obj. 6.—*If I believed this doctrine I would not pray any more.* This is the strongest sentiment that an *unregenerate* mind could possibly exercise. It is that which declares pure *selfishness*. It indicates this: Now God has accomplished my redemption; and he will surely bring me to enjoy him in his glorious kingdom. I need not pray any more; I need not be faithful unto death. I have no trials to endure. I have no temptations to resist. I need not be careful to maintain the Christian character. There is nothing for me to do, for the Lord keeps me and will save me without the use of means. It will be readily seen, that any person who encourages such feelings is an utter stranger to the workings of the Holy Spirit in the regenerate soul. God does not *work in us* to will and *to do* according to his good pleasure, without giving us a spirit of agonizing prayer, a desire to be instrumental in saving souls, a disposition to endure all things, hope all things, believe all things, in a word, to communicate, to do good, to forget not, to hold on our way.

In the conclusion of this part of the treatise, I would remark, 1. That if this doctrine be true—and we think we have fairly proved it—then Christians have a solid foundation upon which to rest their hopes. This foundation is nothing less than the Lord Jesus Christ, and his Word. The apostles speak of

Christ as being cemented with his people, as the corner-stone to a building. The following passages from their writings are very expressive of the close connection there is between Christ and the Church. Eph. 2 : 19-22, " Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are *built upon* the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth* unto an holy temple in the Lord ; *in whom ye also are builded together*, for an habitation of God through the Spirit." See also, 1 Peter 2 : 3-9.

The above Scripture plainly indicates the perfect security of God's chosen people. For no building can be perfect and fitly framed *together* if *one* stone is left out. And Peter, as above referred to, calls believers "lively stones," who together are built up a spiritual house. And, indeed, in order for one of these lively stones to be loosened and fall out, and be missing, the corner-stone must be rendered defective. But as Christ is always the same, and as his children are built upon him, they have a sure foundation, and will remain permanently in his love. Paul says on this point—" Nevertheless the *foundation of God standeth sure*, having this seal, *the Lord knoweth them that are his.*" Believers are represented as being a part of the *body* of Christ. And surely he will not suffer any member of his most glorious body to perish. The apostle remarks in 1 Cor. 12 : 27. " Now *ye are the body of Christ*, and members in particular." Again, Eph. 4 : 16. " From whom (Christ) the whole body *fitly joined together*, and compacted

by that which every joint supplieth, according to the effectual working in the measure of *every part*, maketh increase of the body unto the edifying of itself in love."

There are but two things on which we can rely for continuance in holiness. These are either *our own will*, or the *will of God*. It is mere folly to suppose that the will of the believer is so sanctified and governed by good moral influences, foreign from the Holy Spirit, that he can, of himself, persevere in holiness. Sacred and profane history, as well as observation and experience, confirm the fact, that the most faithful saint, when left to his own will, wanders away into forbidden paths. See the cases of the angels that fell, of Adam, of David, Solomon, Peter, and a host of others, ancient and modern. Since, then, no man, of himself, can possibly persevere a day, an hour, a moment in the way to heaven; all the glory of our salvation, from first to last, must be ascribed to God and the Lamb forever.

2. Not only have those Christians who believe this doctrine stronger reasons to love God than those who reject it, but sinners also have more urgent motives to attend to the salvation of their souls. It is because the believer knows that his Mediator is ever living before the Father to prevent his final apostacy, that his attachment to Christ is daily strengthened. And it is because sinners who believe this doctrine expect to be saved according to the fullest import of the term *salvation*, that they feel a greater obligation to attend to the things which work for their eternal peace. It is more reasonable to suppose that, a certainty will be embraced with greater readiness than

an uncertainty. Let the awakened sinner be convinced in his mind that he is called to secure the pearl of great price, the heavenly treasure, which shall *never* be taken away if once possessed, and he has a motive, strong and irresistible, to impel him forward to obtain the prize of his high calling in Christ Jesus. This would be the *natural* consequence. It is one of the motives of the Gospel to hold out the crown of life, the *sure* reward, the *gift* of God to the awakened sinner as well as to the believer. And surely, he that feels *certain* of heaven will enter upon the race—he will engage in the battle. And such a one will be sure to ascribe all his success, all his salvation, all the glory to God, the Father, the Son, and the Holy Spirit, for ever and ever. For such, and such only, shall become possessors of an eternal inheritance in the kingdom of glory. It is now the feeling of every true believer in Christ. And, wherever the Scriptures speak of the praises of the redeemed in heaven, they affirm that that sentiment will be fully embraced in the songs of the glorified worshippers of God and the Lamb.

And finally, our Lord has apprized all who become his disciples, that they shall be subject to tribulation in this world; and that their faith shall be tried by both God and man. The chief enemy against whom they must contend is fierce, vigilant, and subtle. They have temptations and sorrows throughout their whole pilgrimage. Doubts and fears beset them on every side, both in view of the present life and that which is to come. But they should remember, that, whatever other causes of fear they may have, their risen and glorified Master tells them, that, on the

subject of their future destiny they may dismiss their fears, and rejoice in the prospect of a crown of glory that shall never fade away. They are his flock; and, as such, they are the objects of the incessant care and unspeakable tenderness of their great, good, infinite, eternal, almighty, all-wise Savior and Shepherd. He is *always* with them to defend and provide for them. He gathers the lambs with his arms and carries them in his bosom, and will finally introduce them into His fold in heaven.

In every age of the world, by His Providence, His Spirit, His institutions, and His promises, He has been saying to his beloved ones, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom of Immortal Glory—to lead you by living fountains of water and into green pastures—to wipe away all tears from your faces, and to remove all your sorrows and destroy all your enemies."

Surely such a hope is worth embracing. It deserves being "earnestly contended for." It was "delivered to the saints" for that object. But let the sword of the Spirit, the Word of God, be the weapon. Let the Holy Spirit direct and govern our hearts while we employ the means he has furnished, lest we contend unlawfully. It is necessary for us always to feel the force of our Savior's remark, "Without me ye can do nothing." And to enjoy that happy assurance which the apostle felt when he said, "I can do all things through Christ which strengtheneth me." The humble Christian feels, that the work of persevering in holiness unto the end of this life, is too great for him to do alone. He constantly feels the need of Divine assistance. And he knows that it

can be secured, for God has promised to give grace sufficient for the evil day.

Hoping, dear reader, that you have tasted of the heavenly gift of grace, which God alone can bestow, we most ardently wish that you may enjoy continual evidence of that sealing of the Spirit of promise, which is the earnest of our inheritance, until you fully realize the redemption of the purchased possession, unto the praise of his glory.

And should these pages be read by one who is an utter stranger to the kingdom of heavenly grace, let the encouragement herein afforded you to lay hold on the hope of the Gospel, cause you to fight no more against your God, but lead you to surrender yourself a prisoner of hope—an heir of promise—a joint-heir with Jesus Christ. “O taste and see that the Lord is good.”



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